



Noble Order Temples
of Moorish Science



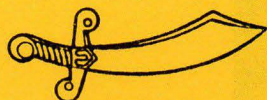
AWESOME

In memory of Sultan Rafi Sharif-Bey, 1940–2006



The Moorish Science Monitor

Special Historical Edition



Published by The Moorish League

REGENTS: SHARIF ALI BEY, HAKIM BEY, GHULAM EL FATAH

Editor: Aqid J HASSAN Bey

Principal Contributors of historical materials -

Amir SHARIF ALI BEY and Zaim HAKIM BEY

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Historic NO Photos: Qaid M MAJID BEY

Distribution: Qaid OSMAN EL MALIK KHAN, National Secretary

The purpose and intention of this issue is to provide historical and current information on all New Current Moorish bodies. Materials are designed to address various diverse needs of the general membership.

Questions and recommendations by way of response, may be addressed to the author of any article, or to the Editor, at The Moorish League, PO Box 18637, Baltimore MD USA 21216.

Photos of members, either at the time of initiation or current (black & white), poems, articles, and art work may be submitted to the Editor for the next issue. *The Moorish Science Monitor* has been published by various Temples from time to time.

The Moorish League respects the diversity of interest and activities that take place in each Temple. Our purpose, following the instructions of Noble Drew Ali, founder the Moorish movement, is to undertake the uplifting of fallen humanity basing ourselves solely upon the principles of Love, Truth, Peace, Freedom, and Justice. Our service organization, which seeks to provide assistance to the orphans and widows, to seafarers and wayfarers, is the Moorish Salvation Navy, a Vessel of which is to be set up at each Temple.



THE MOORISH SCIENCE MONITOR

UNDERTAKEN IN THE NAME OF THE MOST HIGH WITH THE INTENTION
TO INSPIRE, UNIFY, INFORM, PROVOKE, AND URGE TO ACTION

BEING THE TRUE ACCOUNT OF THE NOBLE MOORS WHO FOUNDED
AND GUIDED THE NOBLE ORDER TEMPLES OF MOORISH SCIENCE, THE
MOORISH ORTHODOX CHURCH, AND THE MOORISH LEAGUE, WITH
AN EXPLANATION OF THE SPECIAL PURPOSES OF THE NEW CURRENT
IN MOORISH SCIENCE, AND THE EXTERNAL STRUCTURE AND
WORKINGS OF SAID BODIES. FOR THOSE WHO MUST KNOW.



Published by the MOORISH LEAGUE

PO Box 18637, Baltimore MD 21216

for the sole purpose of Uplifting Fallen Humanity
Inquire Within

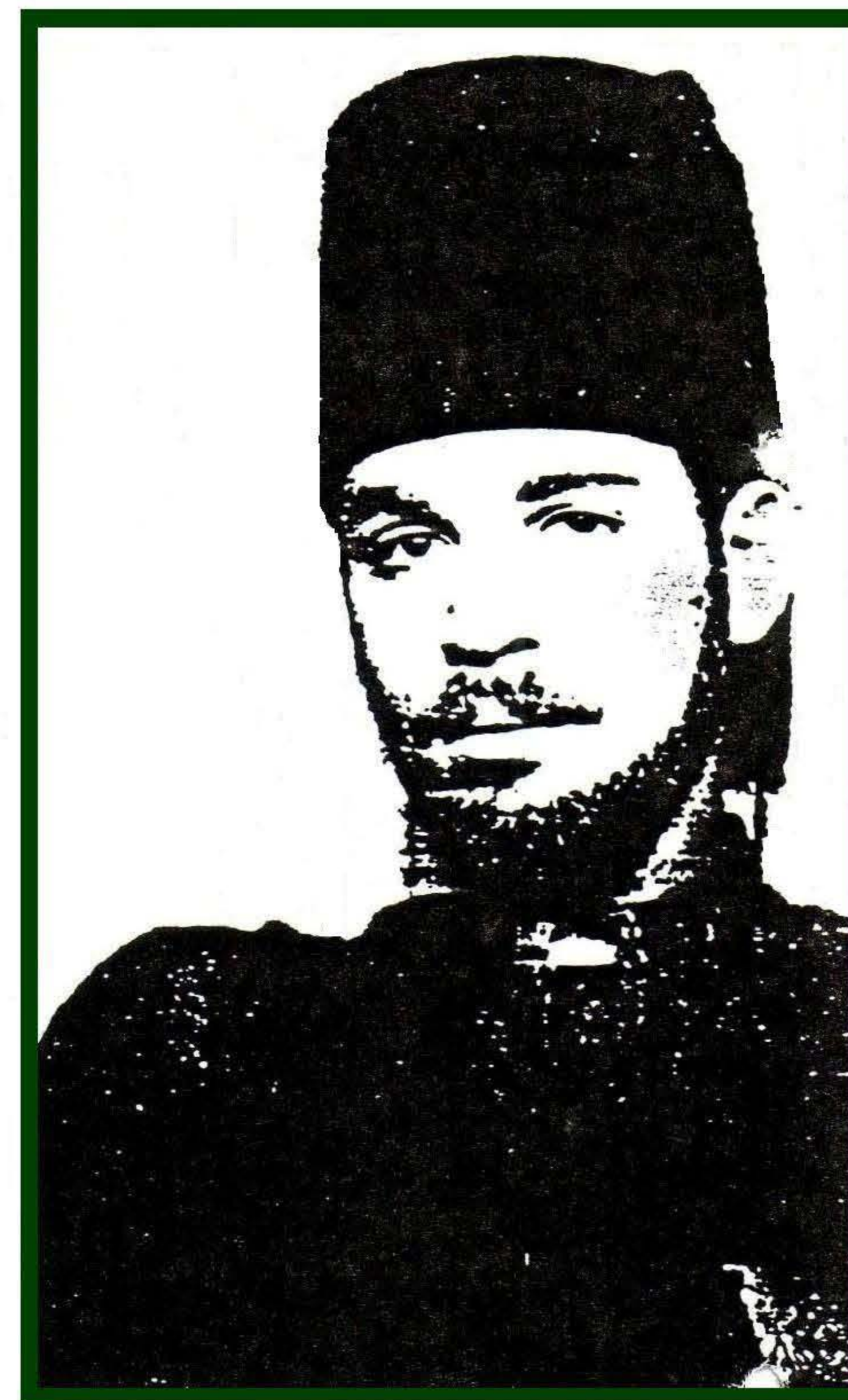
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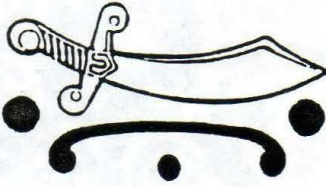


NOBLE DREW ALI
 Sharif Abdul Ali'
Prophet-Founder
 Moorish Science Temple
 of America, Inc 1928



J J NOBLE BEY
"The Forerunner"
 Sharif Yahya 'Ali Bey
Sultan-Founder
 Noble Order of Moorish
 Science Temples. 1957





THE MOORISH LEAGUE





Next Issue of the Moorish Science Monitor, May 20000:

- Biographical sketch of Muhammad El Ahari, Governor of Behar, research scholar
- Expansion of the Noble Order to California
- Secrets of the Adept Chamber
- Moorish Vocabulary, Part 2
- Noble Moors' accounts of travels in Morocco
- Questions Answered by the Regents
- New Application for League Membership/Passport / Photo section
- Story of the Moorish Observatory / - League up-dates and recent news

Niyyat

The Moorish Science Monitor, Moorish League edition, will be published the middle month of every Quarter, providing, insha-Allah, that sufficient material has been received by the Editor - February, May, August and November. Questions, responses, and new photos, poems, and information will be appreciated.

Points on policy, teachings, history, vision, personalities are found within this first League issue..which is intended to inform, amuse, confront, stir-it-up, inspire. and define the New Current by making distinctions. Read it thoroughly and become involved in the next issues. We believe that differences can be a blessings and approach all in the spirit of Love, Truth, Peace, Freedom, and Justice..

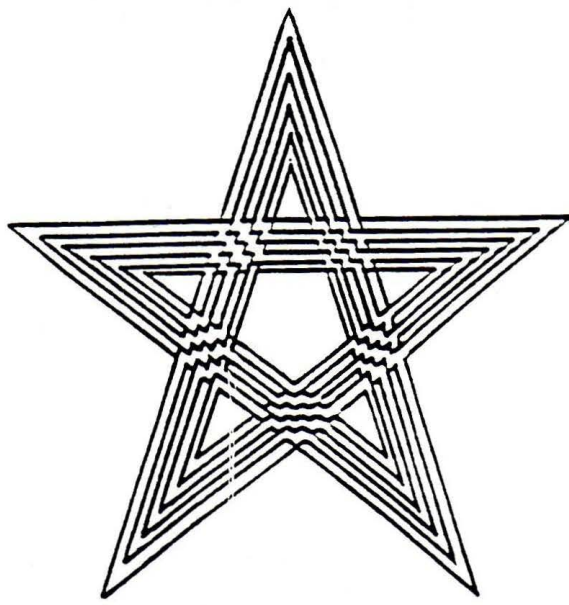
CONTACTS

PO Box 18637, Baltimore MD 21216
attn: Jafar Hassan Bey

*The Regents of the Moorish League
Headquarters of the Noble Order Temples
of Moorish Science
Governors of the Eastern Realm
Moorish Salvation Navy - Squadrons of the
Atlantic & Aegean Fleets*

PO Box 40307, Albuquerque NM 87196
attn: Osman El Malik Khan

*The Secretary of the Moorish League
Headquarters of the Moorish Orthodox Church
Governors of the Western Realm
Moorish Salvation Navy - Squadrons of the
Pacific Fleet*



THE MOORISH LEAGUE

A STATEMENT

by Sheik Rafi Sharif Ali Bey, Regent ML

OUR Moorish Science is derived from the Light of the Holy Koran of the MST of A, and is both spiritual and universal, bringing into unity, esoteric Sufi Islam as manifested in the Noble Order, esoteric Gnostic Christianity as expressed in the Order of the Resurrection, together with these and other Cabalistic, hermetic, yogic, and astrological traditions as synthesized and given literary and artistic expression in the Moorish Orthodox Church.

Now united in the Moorish League, the "new current" Noble Moors follow in the steps of the Master Jesus of Nazareth revealed by Noble Drew Ali, founder of the Moorish movement in the "Circle Seven" (HK-MSTA) which leads the true seekers in the "missing years" travels to the world power centers of faith. Jesus exchanged initiation by degree and demonstration with fellow Adepts of the Silent Brotherhood. This is the true spiritual work of the Moorish Divine movement.

Another major focus of the movement is National Salvation for Moorish-Americans, by means of proclaiming their true nationality and obtaining the rights of full citizens. The MSTA has remained fixed upon the need for land reclamātion and legal objectives for recognition by the governments of the land, while the "new current" Moors, many of whom hold true nationalities from birth, have dived into the Circle Seven seeking pearls of Divine Wisdom. The special purpose of the Noble Order from its inception on July 7, 1957, has been to broaden the Moorish movement beyond ghetto borders through the Uniting of Asia - bringing other Asian nationalities into the Circle. The new Moorish League must go further and unite humanity under the collective higher wisdom. Our Moorish Current gathers the worthy ones and carries them by Holy Initiation through all of the worlds esoteric paths to the single ocean of Divine Unity.

We call on all Moors the "Learn to Love Instead of Hate" and to root themselves and communities solely upon Love, Truth, Peace, Freedom, and Justice.

THE MOORISH LEAGUE

Wudd Haqq Salaam Ikhtiyar Adl

REGENTS

SHARIF ALI BEY SHAH Founder- Sultan (New Current) Governor of Jerusalem,
Bishop-Abbot OR, Ismaili Da'i of Khurasan and Aleppo
Fleet Admiral, Moorish Salvation Navy

HAKIM BEY Metropolitan MOC, Grand Governor of Orissa and Persepolis,
Abbot OR, Ismaili Da'i of Kuzistan and Maymundiz
Vice-Admiral, Moorish Salvation Navy - Atlantic

FATAH EL Governor of Heliopolis. Bishop OR
Ismaili Da'i of Karakorum and Lamasar
Vice-Admiral, Moorish Salvation Navy - Mediterranean

VICE-REGENTS

ALMAS EL Founder-Wazir, Hon.Past Governor - Jerusalem, Behar
Admiral, Moorish Salvation Navy

HAMMAL ALI EL Founder, Hon. Past Governor - Egypt
Vice-Admiral, Moorish Salvation Navy - Pacific

PASHA EL Governor of Delphi & Rear Admiral, Moorish Salvation Navy

ALI YAZID EL Governor of Egypt & Rear Admiral, Moorish Salvation Navy

AHARI EL Governor of Behar & Rear Admiral, Moorish Salvation Navy

SECRETARY

OSMAN EL MALIK KHAN

Commander, Moorish Salvation Navy



THE REGENTS CONFER
at the founding of the Moorish League
left to right:

FATAH EL SHARIF BEY HAKIM BEY

"SET FOR THE DEFENSE OF THE GOSPEL"



UNITY

ALLAH



Jeans Is The Mistry
The God Man

ISLAM



Judgement

Mercy

Faith

"ALLAH THE GOD OF LOVE"

Mourish Science Temple of America Inc.

SUPREME GRAND RESURRECTION

Ordination Paper

I go my way but you shall go to all the world and teach the gospel of the Omnipotence of man, the power of truth, the resurrection of the dead.

This is to Certify that after a satisfactory relation of infinite experience call to the Ministry and views of Holy Divine Doctrine of the above named

Brother John A. Dingle
was Publicly ordained to the work of the Ministry.

He is to teach Love, Truth, Peace, Freedom and Justice. Teach men the Holy and Divine, laws and to obey the laws of the government, because our principle is to uplift fallen humanity.

*appointed Commissioner of the Islamic Education Bureau - 1965.

Resurrect the People who called themselves Negroes from the name Negro to their forefather Ancient and divine creed in the name of Justice. Teach men, upon the hedges and the highways to repent from their sinful ways. That they may learn to love instead of hate.

Remarks *The Commission is to the degree of 4 stars -*

Resurrect the People who called themselves Negroes from the name Negro to their forefather Ancient and divine creed in the name of Justice. Teach men, upon the hedges and the highways to repent from their sinful ways. That they may learn to love instead of hate.

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Resurrect the People who called themselves Negroes from the name Negro to their forefather Ancient and divine creed in the name of Justice. Teach men, upon the hedges and the highways to repent from their sinful ways. That they may learn to love instead of hate.

This License expires on the 19th day of September 19 65 done by

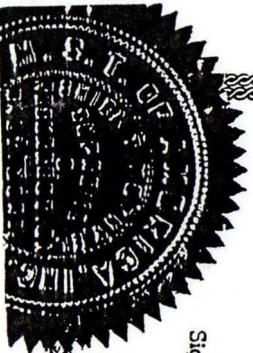
the Order of the Supreme Grand Resurrection Assembly on the 19th day of

September 19 63 at 15322 The Fayette Ave. Baltimore

I am a Citizen of the U. S. A. Noble Drew Ali, The last Prophet.

Bro. *Quillan M. Balmain* Sec. Supreme G. Resurrection
Chr. Supreme G. Resurrection

Signature *Grand Sheik Timothy Dingle Jr*
Chief Supreme Grand Resurrection
Divine Minister



This document, filled out and signed by Grand Sheik Timothy-El, grants the Sultan, Yahya (John) Sharif Bey, acknowledged as The Forerunner, the following titles and responsibilities: 4-star Heirophant (and charter member) of the SGR with the highest (God-Man) degree, (the Grand Sheik was the only 5-star), National Grand Inspector MSTA, with authority to inspect all Temples and SGR chapters, and to establish new MSTA Temples and chapters of the SGR. He was also responsible for providing Islamic education all all Grand Sheiks requesting same.

SHEIK SHARIF BEY

*The Sultan as a certified Teacher
of Islam in MSTANo. 10*





In the name of Allah, Peace! Be it known that

is a Faithful Member of

TEMPLE No. _____

DISTRICT _____

STATE _____

NOBLE ORDER OF MYSTIC SUFIS

MOORISH SCIENCE TEMPLE OF AMERICA, INC.

PROPHET NOBLE DREW ALI, FOUNDER

He/She has been duly raised to the degree of

at the hand of Sultan Ali I, and is an Initiate of

Rite _____ Heaven _____

No. _____ Issued _____, 19 _____

by order of the Imperial High Council, A.N.N.A.



Grand Executive Secretary

LOVE ● TRUTH ● PEACE ● FREEDOM ● JUSTICE

First Epoch NOMS Passport

center. folded in - symbols on outer cover

NOBLE ORDER TEMPLES OF MOORISH SCIENCE

From The Sultan, Sheik Sharif Ali Shah Bey, Chief Executive Ruler

I. APPOINTMENTS TO THE BOARD OF GOVERNORS 2000-2002

1. **Amin Dr. L. Almas El**, Founder, Senior Deputy Executive Ruler (T08)
Royal Moderator and Chief of Medical Services
2. **Zaim G Fatah El**, Deputy Executive Ruler and Governor (T12)
Chief of Intelligence and Moorish Labor Services
3. **Zaim Hakim Bey**, Deputy Executive Ruler and Grand Governor (T02)
Chief Editor and Adept Chamberlain
4. **Zaim R Hammal Ali El**, Founder, Deputy Executive Ruler and Governor (T16)
Chief of Protocol, Membership, and General Temple Services
5. **Amid S Pasha El**, Governor (T10)
Chief of Publications and Communication Service
6. **Amid Ali Yazid El**, Governor (T09)
Chief of Fitness and Moorish Public Services
7. **Amid M Ahari El**, Governor (T03)
Chief of Moorish Historical Research & Representative to the MSTA
8. **Aqid Arif Hussein Bey**, Lieutenant-Governor (T02)
Chief of Islamic and Transportation Services
9. **Aqid J Hassan Bey**, Lieutenant-Governor (T01)
National Treasurer and Chief of Financial Services
10. **Aqid Connie Pearl Hammal Ali El** (T28)
Chief Recorder of the Board of Governors and Comptroller

II. APPOINTEES TO NATIONAL BUREAUS:

Spiritual Directors:

- | | | |
|-----------------------|-----|--|
| 1. Qaim S Rahman El | T24 | <i>Royal Film Director & Tibetan Coordinator</i> |
| 2. Qaim M Bashir Bey | T31 | <i>Minister of Moorish-American Culture</i> |
| 3. Qaim D Nuruddin El | T26 | <i>Director of Planetary Alternatives</i> |

Divine Ministers:

- | | | |
|--------------------------|-----|--|
| 4. Qaid S Tajuddin El | T07 | <i>Minister of Esoteric Moorish Studies</i> |
| 5. Qaid Talib Aziz El | T22 | <i>Asst Chief of Communications</i> |
| 6. <u>Qaid Raqib Bey</u> | T20 | <i>Asst Chief of Naval Operations - Pacific</i> |
| 7. Qaid R Mumin Bey | T04 | <i>Minister of Justice and Legal Affairs</i> |
| 8. Qaid Osman El Malik | T42 | <i>National Secretary NOTMS</i> |
| 9. Qaid Mahmud Ali Bey | T27 | <i>Asst Chief of Naval Operations - Atlantic</i> |
| 10. Qaid M Majid Bey | T51 | <i>Royal Photographer</i> |

III. AIDES

- | | | |
|-----------------------|-----|--|
| 1. Raid P Yusuf El | T06 | <i>for the National Headquarters</i> |
| 2. Raid M Muqqadim El | T46 | <i>for the Order of the Resurrection</i> |
| 3. Raid J Basir Bey | T56 | <i>for the Adept Chamber</i> |
| 4. Raid J Omar El. | T38 | <i>for Moorish Orthodoxy</i> |

NOBLE ORDER TEMPLES OF MOORISH SCIENCE

High Council Authorization of Ranks and Titles

Rank: *National:*

<i>Amir</i>	Chief Executive Ruler	(The Sultan or his designee)
<i>Amin</i>	Senior Deputy Executive Ruler	(The Wazir or his substitute)
<i>Zaim</i>	Deputy Executive Ruler / or	
<i>Zaim</i>	Grand Governor*	

-Ranking of-

	<i>Province:</i>	<i>Temple Heads:</i>
<i>Amid</i>	Governor	Temple Governor
<i>Aqid</i>	Lieutenant-Governor	Senior Director
<i>Qaim</i>	See 4	Spiritual Director
<i>Qaid</i>	See 5	Divine Minister
<i>Raid</i>	See 5	Senior Temple Leader
<i>Rais</i>		Temple Leader

	<i>Ranking of Temple Officers:</i>
<i>Naib</i>	Asst Temple Leader
<i>Nazim</i>	Senior Temple Guide
<i>Mulazim</i>	Temple Guide
<i>Muntazim</i>	Asst Temple Guide

1. The *Amir*, *Amin* and *Zaims* are national leaders of the Noble Order and preside over the High Council and its component Chambers. A *Zaim* may also serve as a Grand Governor in charge of more than one Province and member of the Board of Governors..

2. An *Amid*, or Governor, is a member of the Board of Governors and the head of a Noble Order Province. If he *also* heads a Temple, his title in the Temple is "Temple Governor".

3. An *Aqid* or *Qaim* Senior or Spiritual Director of a Temple, is a member of the Board of Governors and may be assigned as a Lieutenant Governor and/or as the head of one or more national or provincial departments or bureaus.

4. A *Qaid* or *Raid* may also be appointed to a Province department or bureau.

NOBLE ORDER TEMPLES OF MOORISH SCIENCE

Brief Profiles of Senior Governors

Amid L Diamond (Almas El), NO No. 1008

-Founder and first initiate of the Noble Order, he was made from the start, Al-Wazir, or Deputy-for-Life of the Sultan. He personally recruited the first members at Baltimore City College. Served as Governor of Jerusalem, later Governor of Behar. Later attracted into Order membership many from Baltimore area universities, organizing new area temples. In charge of Moorish and Natural scientific research conducted at Nazarene Temple No.1 on Belvedere Avenue in Baltimore, he later was head of Kasper Temple No. 8 that was able to utilize facilities at medical professional schools. Dr L D El conducted liaison with MST of A, Chicago and was a charter member of the SGR (MSTA Resurrection). He was awarded a Ph.D in pharmacology, becoming a world- wide leader in his field and Dean of the Pharmacy College at the University of Colorado. exemplar in personal fitness and avid sportsman.

Amid R F Porter (Hammal Ali El), NO No. 1010

-Founder and prominent leader of the Order. An artist, he attracted to the Order many from the art and music institutes where he set up new temples, taking charge of Lamaas Bramas Temple No. 6. Member of MSTA No. 13. Well versed in Moorish and fine arts , he and his family made his Forest Park area Temple a center of culture for Moors. He was later active for a time in Orissa Province (New York) , where he developed his gift for painting, subsequently moved to Southern California where he became Governor of Egypt Province, being one of the first Noble Moors to be established in Hollywood. Among his credits, he produced the show "Paradise" His late father and his sister also became lights of the Order.

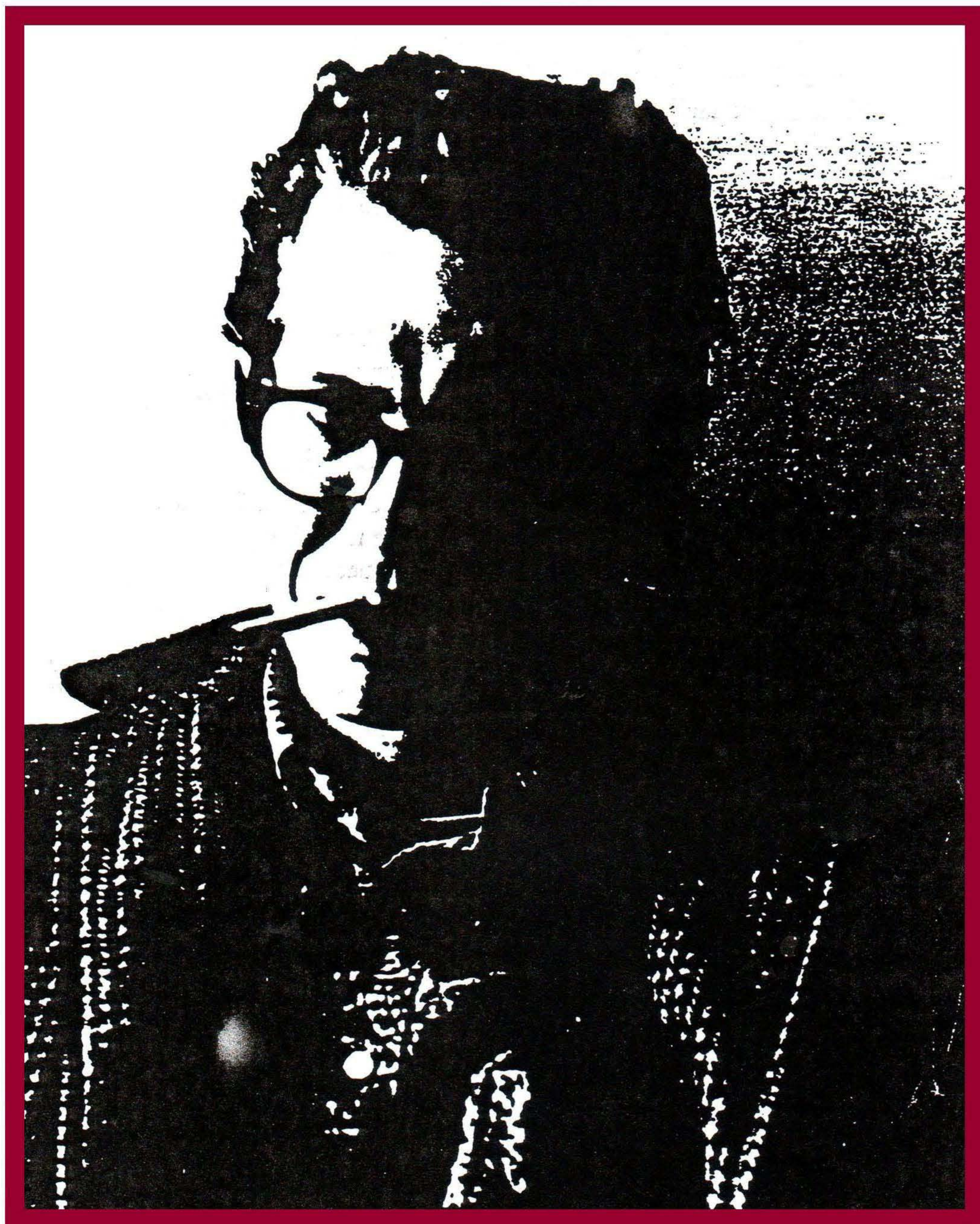
Zaim G M Foster (Ghulam El Fatah), NO No 1286

-First Governor of Behar (New Jersey), later Governor of Heliopolis (al lands beyond the Asiatic Nation of North America), member of MSTA No. 10, Newark. Leader in Northeast States, bringing in many prominent Moors and setting up new temples. With Governor Walid El Taha, welcomed the Sultan to New York and worked closely with him to organize the Order. He was a founding member - Priest and Chancellor of the Order of the Resurrection (later being consecrated a Bishop). When the Sultan was in California, he became advisor and a force for the Moorish Orthodox Church. Esteemed scholar, poet, writer, and researcher in all fields of knowledge, he was awarded the title of Al-Aqil and made an Adept Master. He is currently a Regent of the Moorish League and resides in the Aegean region .

Amid P L Wilson (Hakim Bey) , NO No. 1513

-Initiated as member of Temple No. 22 at Columbia University by Governor Walid El Taha, receiving wisdom and knowledge from him before he passed out of the form. Metropolitan of the Moorish Orthodox Church, in which capacity, organized many new "lodges" (later NO Temples as well). Traveled in foreign lands and

resided at Jerusalem Province (Baltimore) reviving the Temple at Hopkins University, and inspiring the first Moorish Science Monitor. Studied with Moorish Governor of Maryland, R German Bey, and later succeeded Walid El Taha as head of Temple No.2 (New York) and Governor of Orissa Traveled world-wide. He has authored and published several volumes on Moorish and esoteric sciences. which caused the Sultan to reward him with the title Al-Dabir. An Abbott in the Order of the Resurrection, he is a Regent of the Moorish League.. .



GHULAM EL FATAH

photo by M Majid (Maggid) Bey, New York City, circa 1961



NOBLE ORDER TEMPLES OF MOORISH SCIENCE

Love. Truth. Peace. Freedom. and Justice

Founded July 7, 1957 at Baltimore, Maryland

*by J J Noble Bey (Sharif Ali Shah) the Sultan with Dr. L Diamond (Almas) El. the Wazir.
R Porter (Hammai Ali) El. and C Silver (Salim) Bey under the auspices of Moorish
Science Temple No. 13. chartered to G Cook Bey by Prophet Noble Drew Ali 1927.*

FOURTH EPOCH TEMPLES - 2000

JERUSALEM PROVINCE

(Baltimore Metro Area)

Governor: Amir Sharif Ali Bey

Lieutenant Governor: Qaim J Hassan Bey

Nazarene Grand Temple No 1
Qaim J Hassan Bey

National Headquarters

Vidyapati Temple No. 4
Qaid R Owens (Mumin) Bey

Central Baltimore / Intelligence

Lamaas Bramas Temple No 6
Raid P (Yusuf) Summers El

East Baltimore / Visual Arts

John the Nazarite Temple & MV No. 18
Qaid J Gross (Jamal Kwame) Bey

West Baltimore / Performing Arts

Elizabeth Temple No. 28
Qaid Connie W. (Pearl Ali Hamal) El

North Baltimore / Social Services

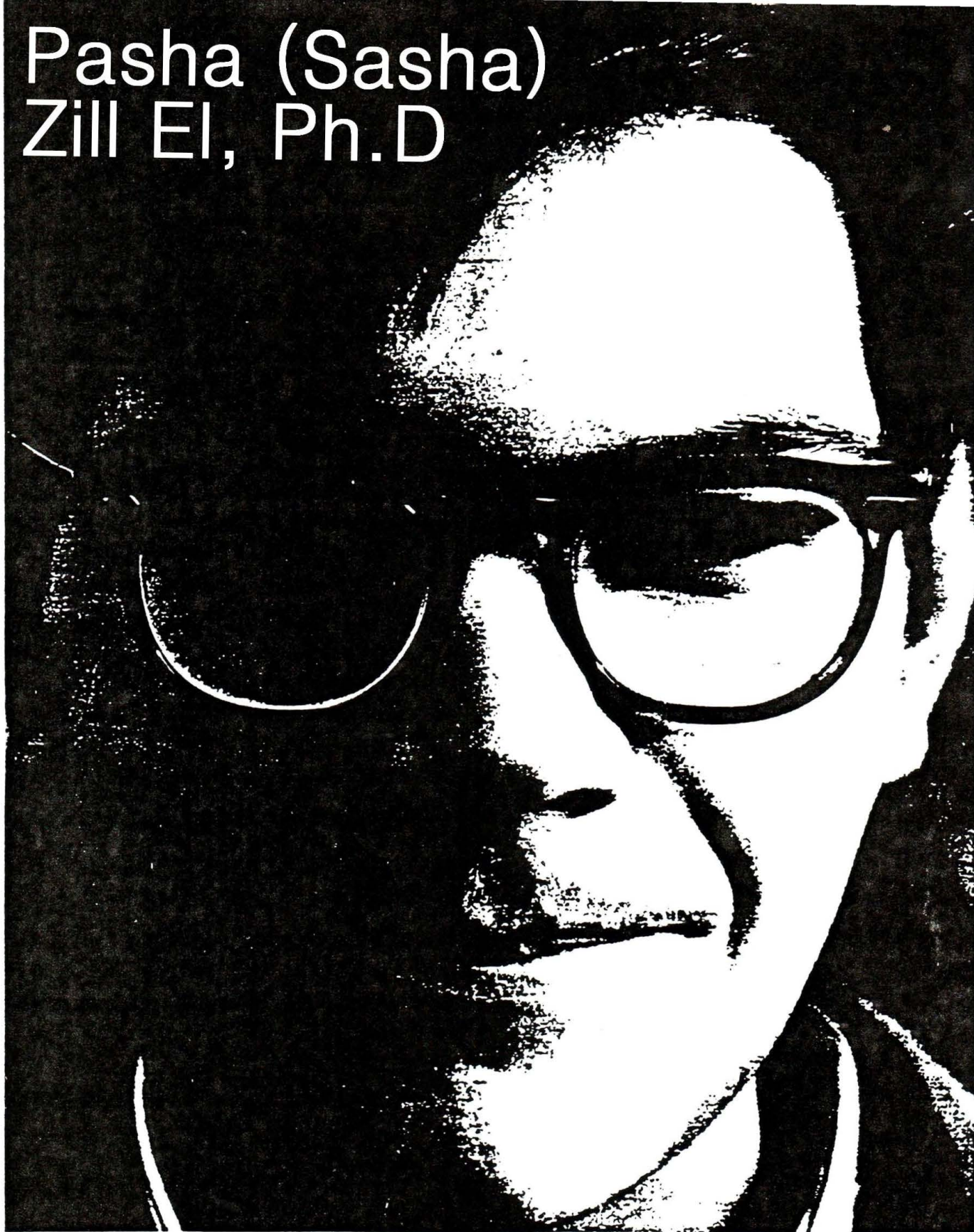
Zacharias Temple No. 30
Qaid D Erosen (Gul Ali) El, PhD

Southern Maryland Counties

Star of Wisdom Temple No. 32
Raid Farida S Bey

Northern Md Counties / Healing Arts

Pasha (Sasha) Zill El, Ph.D



PASHA (Sasha) ZILL EL. Ph.D

*student leader of the Order (Temple No. 22) at Columbia (New York) and later, Johns Hopkins (Baltimore) Editor of the Moorish Science Monitor. Presently Governor of Delphi
see text for biographical information.*

DELPHI PROVINCE (Southern States)

Governor: **Amid S Pasha Zill El**

Honorable Past Governor: **Zaim Ghulam El Fatah**

Elihu Temple No. 10

Amid S Pasha Zill El, PhD

West Virginia (Huntington)

Simon of Cyrene Temple No. 13

Rais S Marwan Bey

Virginia

Laine Bey Memorial Temple No. 25

Raid F M Arble (Abdur Rabb) El

Georgia

Prince of Peace Temple No. 29

Rais Jodean M El

District of Columbia

Hor Lun Mer Temple No. 37

Qaid H Berg (Alamuti) Bey, PhD

North Carolina

Abram of Zoan Temple No. 50

Rais M Borshay Bey

Florida (Hudson)

Immanuel Temple No. 54

Raid W Olynick El

Florida (Miami)

Ruth of Moab Temple No. 59

Rais Sharon S. Bey

West Virginia (Berkeley Springs)

R.O.T.C.



Lithuanian
Coat-of-Arms



The Sultan, Sharif Ali Bey
as a high school cadet

The Sultan in the
Hell's Angels M.C.

YOU HAVE BEEN ASSISTED BY A
MEMBER OF THE



The Sultan in the U.S.M.C.

ORISSA PROVINCE (New York Metro Area)

Governor: **Zaim Hakim Bey**

Lieutenant Governor: Aqid C Potter (Arif Hussain) Bey

Walid El Taha Memorial Temple No. 2 Zaim P L Wilson (Hakim) Bey	Lower Manhattan
Mahatma Ivan El Memorial Temple No. 7 Qaim S Troy (Tajuddin) El	Mt. Vernon / Numerology
Chief Hillel Temple No. 11 Raid H Lotsof (Latif) El	Staten Island. & Gabon
John the Hermit Temple No. 23 Rais J Fleming Bey	Brooklyn / Graphic Arts
Meng-ste the Tibetan Temple No. 24 Qaim S Rochlin (Abdur-Rahman) El	Long Island & Tibet
Joseph of Marmion Way Temple No.27 Qaid J Irsay (Mahmud Ali) Bey	Manhattan
Admiral Marcus Garvey Temple No. 44 Raid Ahmad Bey	Brooklyn
Avatar Temple No. 46 Raid M Sullivan (Muqqadim) El	Mid-Manhattan





DR. L DIAMOND (ALMAS) EL

*high school photo of the 1st initiate of
the Noble Order, Founder and Deputy (Wazir)*



THE PORTER EL FAMILY - EARLY PIX

*Center - Founder Robert F. Porter (Hammal Ali) El, age 13
Left and Right - the Founder's sister Connie (Pearl Hammal Ali) El. Ages 14 and 16
also active in the Order was their father, Mahatma Marc Porter (Hammal Ali) El, POTF
The Sultan and R Porter El met at junior high school and became great friends. Read the
Order history in his issue for more information about the family members.*

PERSEPOLIS PROVINCE (Northeastern States)

Governor: **Zaim Hakim Bey**

Founder Salim Bey Memorial Temple No. 5
Raid J Gardner (Jami) Bey, PhD

Massachusetts

Ben Zebedee Temple No. 22
Qaid T Metzger (Talib Aziz) El

Rochester, New York

John of Engedi Temple No. 35
Rais W Goring (Jafar) El

Connecticut

Boaz and Ruth Temple No. 41
Rais Sharon (Khalila) Bey

Delaware

Zarathustra Temple No. 48
Raid S Ignitus El

Albany, New York / Astrology

Solomon and Sheba Temple No. 52
Raid L Magnes (Asad) El

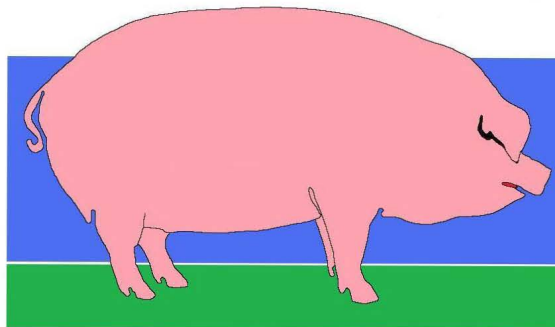
New Jersey

John the Essene Temple No. 56
Raid J Plummer (Basir) Bey

Hudson Valley Area, New York

Nicodemus Temple No. 61
Raid Yaqub ibn Rabb Bey

Rhode Island



"Of their flesh shall ye not eat."—*Lev. 11:8.*

VOCABULARY OF THE MOORISH NOBLES - Part 1

Yo-Mo - a typical ML member of mixed Asian and European ancestry, often more Yo (European). The Prophet said that a single drop of Asiatic blood makes you an Asiatic (and a part of the Moorish movement)

New Current Mo - member of the Moorish League, and member bodies, who learns and practices the universal mystical teachings found in the "Circle Seven" ...

Founder / Charter Member - the four Founders and first ten charter members (including many sisters) of the Noble Order, Nazarene Temple No. 1, in Baltimore.

Lodge - a local body of the MOC granted a charter by Hakim Bey, available to all Temples upon request.

Province - originally styled a "District" in the NOMS, a group of local Temples in a geographic area in the charge of a Governor... the designation is in current in use by the Moorish League and all member bodies.

Asiatic - in the matter of making nationality determinations, The Prophet has grouped all humanoids on our planet as either Asiatic or European. Of course, many Noble Moors are "mixed". The designations do not refer merely to the "form" or physical aspects of a person, but refers to subtle characteristics by which The Prophet taught us how to conduct ourselves in North America, as relayed in the Adept Chamber. Anyone who has been drawn to our movement, however, is in possession of an Asiatic soul and able to rise through the degrees of Moorish Science.

Sheik - title used exclusively by the MSTA in the Moorish movement. The local head of every MSTA is a "Grand Sheik", and only such a one is able to "make a Sheik" in the Adept Chamber of his/her Temple. The Sheik is also an Adept, and an officer of the MSTA and member of the Adept Chamber. Sheiks wear a specific medal in addition to the members' button, and are said to be in "the 3rd Heaven". NOMS Founders Sharif Bey and ~~Saltan~~ Bey were made Sheiks. When we refer to heads of Islamic Sufi Orders, we use the Arabic term "Shaikh".

Circle Seven - major Moorish symbol that appears on the cover of the "Holy Book" divinely prepared by the Prophet, Noble Drew Ali, and named as the "Holy Koran of the Moorish Science Temple of America". The volume itself is commonly referred to as the "Circle Seven" or "Circle Seven Koran".

BEHAR PROVINCE (Western States)

Governor: **Amid Muhammad El Ahari**

Honorable Past Governor: **Amin L. Diamond (Almas) El**

Province Officer: **Raid W Kiesel (Salim) Bey**

Udraka the Host Temple No. 3 Amid Muhammad El Ahari	Illinois
Kasper the Magician Temple No. 8 Amin L Diamond (Almas) El, PhD , Founder	Colorado
Moorish Obervatory Temple No. 21 Qaid J Koehnline (Ben Ismail) Bey	Washington
Jesus the Logos Temple No. 26 Qaim D Auclair (Nuruddin) El	Montana
Zara Persepoli Temple No. 36 Raid Mustafa al-Laylah Bey	Texas
Ajainin Lahori Temple No. 38 Raid J Thomas (Omar) El	Arizona
Luqman Bey Memorial Temple No. 42 Qaid Osman El Malik Khan	New Mexico (Albuquerque)
Khalil El Memorial Temple No. 47 Raid J Davis (Shak) El	Missouri
Joachim and Anna Temple No. 53 Raid Claudia Blackwell (Khalida) Bey	Wyoming
Holy Breath Temple No. 58 Raid N Harper (Halim) El	New Mexico (Sante Fe)
Gate of Dawn Temple No. 60 Rais T Yarnell (Yadullah) El	Wisconsin
Ach of Behar Temple No. 62 Rais L Terry (Talha) El	Indiana

VARSITY PIX OF NOBLE MOORS



Rare 1956 photo of four future Noble Moors performing an initiation into their secret society at military school in black shirts, left to right, J. Lowe (Jamal Asad) Bey, F.M. Arble (Abdur Rabb) El, Laine Bey and with sword, J.J. Noble (Sharif Ali) Bey, Sultan—Founder of the NOTMS.

Karen Gordon El



Charter Member, established Temple at Dickinson College, Carlisle, PA, visited in the Sultan's motorcycle tour who also went to rural PA hometown on F.M. Arble



Wayne Misler Bey

2nd Order initiate, by L. Diamond El, in 1st class of U.S. Airforce Academy



David Jacobs El

Charter Member, moved to Hollywood creating the "Dallas" series and assisted other Noble Moors from Baltimore to get established here.

EGYPT PROVINCE

(State of California)

Governor: **Amid S Sculley (Ali Yazid) El**

Honorable Past Governor: **Zaim. R Porter (Hammal Ali) El**

Province Officers: **Qaid B Bashir Bey**

Raid D Jacobs (Daiud Yaqubi) El

Barato Arabo Temple No. 9

Ukiah

Amid S Sculley (Ali Yazid) El

Claudus Temple No. 16

Hollywood

Zaim R Porter (Hammal Ali) El, Founder

City Lights Temple No. 19

Rais R Sharrad (Shahid) El

John the Forerunner Temple No. 20

Tujunga

Qaid H H Booker (Raqib) Bey

Mary and Miriam Temple & MV No. 33

Santa Rosa

Raid Ama Rachel (Yaqubi). El

Melzone Magus Temple No. 39

Redlands

Rais T Vasvary (Wasim) Bey

Zaccheus of Jericho Temple No. 45

Los Angeles

Qaid Roberto Latif El

Matthias of the Nile Temple Bo. 51

Petaluma

Qaid M Maggid (Majid) Bey

Jesus and Buddha Temple No. 55

Burlingame

Raid B Hodges (Haj) E

Mahatma Marc El Memorial Temple No. 57

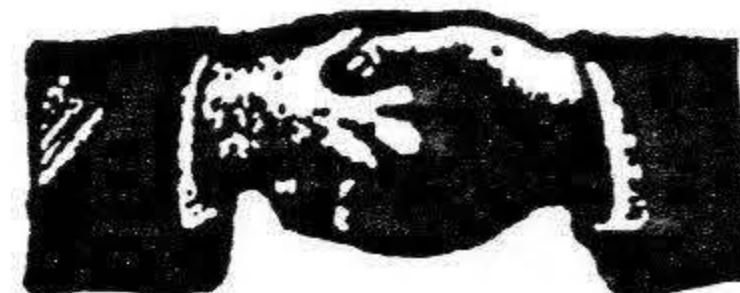
Berkeley

Rais L Fram El



ISLAM

The Great Meeting Is On!



ASIA

Koran Questions For Moorish Americans



NOBLE DREW ALL, Founder of
The Moorish Science Temple of America, Inc.

HOME OFFICE : Box 8882 - Highlandtown, Baltimore, MD 21224-0882

HELIOPOLIS PROVINCE

(Trans-Oceanic)

Governor: Zaim Ghulam El Fatah

Honorary Lieutenant Governor: Aqid A Salaam Khan Bey

Apollo Temple No 12

Zaim G Foster (Ghulam El Fatah) El

Greece & Turkey

John the Harbinger Temple No 14

Rais G Campbell Bey

British Isles

Prince Ravanna Temple No 15

Rais Jamal M Bey

India

Matheno Temple No. 31

Aqid M Bashir Bey

Seafarers

John Elijah II Temple No. 40

Rais G. St.John (Yahya) El

Australia

Admiral Khairuddin Bey Temple No. 43

Aqid A Salaam Khan Bey

Pakistan

Alpheus of Jericho Temple No. 49

Raid R Waldron (Ridwan) Bey

Hong Kong

Black Star Temple No. 63

Yoku Shaw-Taylor El, Ph.D.

Ghana

Ashbina the Assyrian Temple No. 64

Francis Bey Khan

Fiji

EMBASSY OF MOROCCO

WASHINGTON, D. C.
SC/ 2468

November 6, 1962

Mr. Ali S. Bey
Office of the Grand Governor
Moorish Science Temple of America
Fifty-Two Dearborn
San Francisco 10, California

Dear Mr. Bey:

I received your very interesting letter of October 25, 1962 concerning a listing of the heads of state of Morocco from the earliest historical period and other significant facts.

Under separate cover, this information has been mailed to you. The listing might not be complete, however the important rulers of the various dynasties are discussed.

You might be interested in the dates of the dynasties, namely those following the arrival of the Arabs under Okba Ben Nafi in 682 A.D.

IDRISSID DYNASTY	-	788 - 974
ALMORAVIDE DYNASTY	-	1053 -1147
ALMOHADE DYNASTY	-	1125 -1248
MERINIDE DYNASTY	-	1269 -1465
SAADIEN DYNASTY	-	1549 -1654
ALAWITE DYNASTY	-	1660 -present time

In using the terms "Moorish" and Moroccan, I would distinguish Moorish as those inhabitants from Arabia and the Fertile Crescent that came to Spain, first under Tariq in 711, then under Musa two years later, and also those Spanish Muslim Arabs who are descendants from the original Arabs who invaded Spain.

As for Moroccans, those are the people of the area south of Spain, descendants of the original Arabs from the East, the original people of the country, the Berbers and the Arabs who had to leave Spain in the latter part of the twelfth century.

Hoping this information will be of help to you, I remain,

Sincerely yours,


Ahmad BAKKALI
Cultural Attache

AB:rtf

DIMENSIONS OF MOORISH SCIENCE

An Aid to Guidance

by Sh. Sharif Ali Bey, Regent of the Moorish League

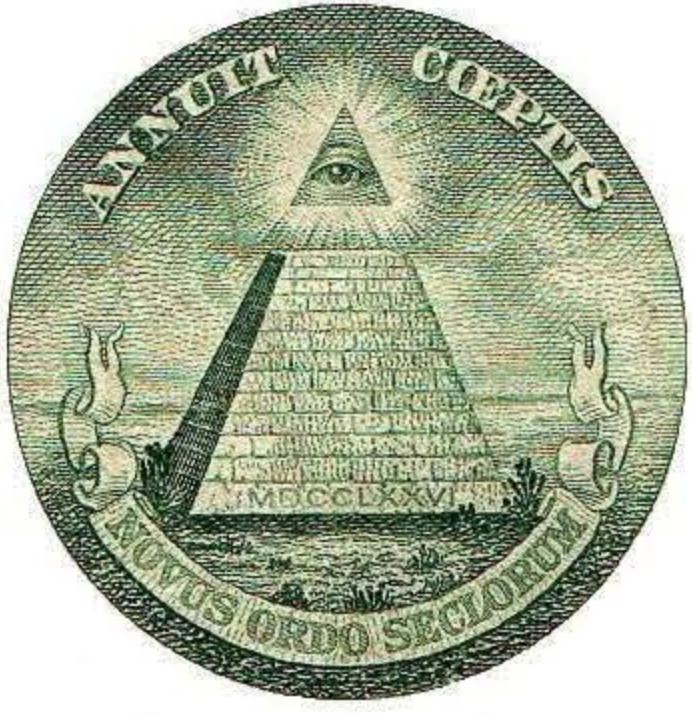
What is Moorish Science? In the Library of Congress of the Moorish League, there is a video of Supreme Grand Sheik P. Davis El speaking on the subject "Are Moorish-Americans Real Moslems?" In this video, available through the loan system, the Grand Sheik who represents MST of A No. 1, the original Temple in Chicago, compares Moorish Science and Islam from an official "orthodox" Moorish Science perspective. We thought it would be useful to also address the question of Moorish Science and religion from the New Current perspective as well. We most humbly undertake this task for the benefit of all Noble Moors and those seeking Truth on this anniversary of the birth of Noble Drew Ali. January 8, 1998

Part 1 : Moorish Science and Religious Systems

1. **Moorish Sources:** Within Moorish Science, there are concepts which have been defined in the *Questionnaire* and in numerous speeches by Moorish leaders, some of which are available in writing and audio-visual cassettes. Chapter XXXV in the HK, Holy Instructions From the Prophet- Religion, consists of 30 verses, and there are many other verses regarding religion and the spiritual path in the HK that are interrelated and present a consistent teaching on this subject. Part 2 will present a comprehensive view of the spiritual or Divine teachings of Moorish Science.

2. **Islam.** The religion brought by Prophet Muhammad, based upon the Holy Qur'an and traditions of the Prophet is practiced by eight billion persons of all races and nationalities. This faith is based on the revealed Arabic scripture, and the practices demonstrated by Prophet Muhammad, was not transmitted to the MST of A, and are generally not practiced by Moorish-Americans unless they make an individual decision to become an orthodox "Muslim".. However, many principles - such as knowledge and attributes of ALLAH did enter Moorish Science so that its adherents were called "Moslems". In fact, whenever a faith enters a new culture, it takes a different form. Many Moors have chosen to follow orthodox Islam while retaining their free national name and pursuing the Moorish "National" program. It is possible to belong to both temple and mosque. Few persons have studied sufficiently to grasp the reality of the Moorish Science faith, which Noble Drew Ali called the religion of "Islamism" to distinguish it from "Islam".

3. **Black Muslims** Those of this movement, which has its roots in the MST of A, use more of the Arabic terminology to appear to be orthodox Muslims. Those who went with Warithuddin Muhammad certainly are, while for the most part, those under Minister Farrakhan do not practice Islam in the universal manner and in no way, approximates Moorish Science. This is more of a political and national movement, and falls short of many Divine teachings of Noble Drew Ali. Therefore a Moorish-American could not in good faith, participate in this organization which refers to humans as "black" and "white" and does not emphasize the need to learn to love instead of hate.



Zaim R PORTER (HAMMAL ALI) EL
(high school photo)

a Founder of the Noble Order and well-known leader of a wide circle of artistic youth, he attracted numerous members. Supported by his wise and kind parents, his residence was a refuge for struggling young Moors and a center of Noble Order activity. He was a member of MSTA Temple No. 13. About Porter El, we used to say "the brother will carry your baggage, he is 'the Porter' and a redcap (fez), BUT you have to give it up (your baggage) for him to carry it".

4. **Christianity:** the origins of which are discussed in Chapter 46 of the HK, is complex. Though Jesus is the central figure of the HK, he *is* in no way, teaching the religion of Rome, but rather in the above-mentioned chapter, Drew Ali has "returned " the church to Rome. Jesus meets with Masters of many lands and both instructs them and is instructed by them. Said instructions form the foundations of the true Moorish Science, and can be said to encompass therefore, all religions. Christians are limited, for the most part, because they take the Nazarene to be the *exclusive* master and savior for the all times and climes. As we know, ALLAH has blessed every Nation with a messenger. As we live in a Christian society, it would be most difficult participate in a church as a Moorish-American, except for the mystical teaching as expressed in the Moorish Orthodox Church.

5. **Mysticism.** There is at the core of every faith, the inner wisdom often referred to as mysticism. In Truth, Moorish Science embodies the mystic tradition and can best be related to ANY religion by comparing it in the favorable light of its mystic core. This is the KEY discovered by the Founders of the Noble Order, and the concept followed in the Moorish New Current. (Part 2: Treatise on Mystic Faith published by the Noble Order will expound). In Islam, the mystic path is referred to as the SUFI path, and beyond all forms and rituals, Moorish Science can best be identified with the Sufi tradition of Islam. That is why, in its 2nd and 3rd Epochs, the name of the Noble Order was changed to Noble Order of Mystic Sufis, and the Sufi symbol of the winged heart was adopted by permission given to Sharif Bey from Pir Musharraf Khan and to Hakim Bey by Pir Wilayat Inayat Khan. These masters were of the Sufi Order of the West, which aligns itself by its teachings, with Moorish Science, even more than the traditional Islamic Sufi Orders. With a due understanding and appreciation of mysticism and with initiation and guidance, a Moorish-American could certainly participate in the practices of any mystical community, especially a Sufi order. As in all such matters, it is wise to receive guidance from the Noble Order.

6. **Eastern systems:** For the most part, the mystical path in all of the Eastern faiths are very beneficial to pursue for personal development. Many of the masters of the Secret Brotherhood were from these traditions, such those of the a Buddhist, Sikh, and Hindu. Among the Sikhs, for example is the path of Sant Mat that bring one to the sound current. There are many practices of Yoga, such as hatha yoga that build the physical body, mediation, and chanting. A true seeker who experiences the Presence of ALLAH will have a mystical experience of The Truth under the masters of these systems. They seldom require membership and provide a peaceful atmosphere to go deeply within.

7. **Masonry.** Masonic Science is aligned with Moorish Science in its basic conceptions and knowledge of the Divine. Masonry has been a tremendous social force in our Nation and is respected without the limitations of religious dogma. However, as in all things, it is the *spiritual and esoteric* understanding of Masonry alone that has appeal and validity in the houses of Moorish Science. Initiation into Masonic degrees followed by serious study of the mystical understandings through appropriate channels could only be helpful to the Moorish-American.

Moorish Science encompasses all systems of spirituality and esoteric sciences. The Adept Chamber is the proper place in the Temple for collective consideration of the various paths of knowledge and their connection with Moorish Science. The leaders of the Noble Order have always encouraged its members to undertake the Travels of the Nazarene and to discover the truly Universal quality of Moorish Science. The same is being extended through the Moorish League along with advancement on the Sufi paths.



ISLAM



ALLAH

ADEPT CHAMBER



OF THE



MOORISH SCIENCE TEMPLE
OF AMERICA INC.

PROPHET NOBLE DREW ALI,
FOUNDER



1221 MYRTLE AVENUE
BALTIMORE 17, MARYLAND



HISTORY AND WORKS OF THE NOBLE MOORS



NOBLE ORDER TEMPLES OF MOORISH SCIENCE

THE EMIRAT (Emirs) and EMANAT (Emins) Epochs 1, 2, and 3

The Sultan appointed an Emir (lit: Commander) as the head of a new NOMS Temple when it was chartered. In most cases, that honored one remained the Emir, until such circumstances require the Sultan to make a new appointment. At times, Emirs were those who held the position of an Emin (Trusted One) in an established Temple, and then established a new Temples in other locale. Some were college students and shifted residence upon graduation. es. Rather than designate these new Temple as "Branch Temples", as is the practice in the MSTA, they became full Temples, but placed in a Province, the headquarters for which was the oldest established Temple of the area.

Under the Emir of each NOMS Temple, were those holding the title and office of EMIN, or Trusted One. For a time the Emin was styled "Prior" or "Prioress". The Emin (Emanat is plural) usually received the highest degrees awarded at the Temple, had a personal audience with the Sultan, and performed the various officer duties assigned by the Emir.

An official list of the Emanat, drawn from the original NOMS Registry, is housed in the official Archives of the NOMS.

FOURTH EPOCH

A new system of ranking Temple heads replaced the title of Emir. Temple heads could hold the ranks from Rais (Arabic for head) upwards and various levels were also open to the helpers in a Temple.

THREE NOBLE MOORS WHO PASSED OUT THE FORM

High School Photos



C SALIM BEY (Charles Silver), Founder

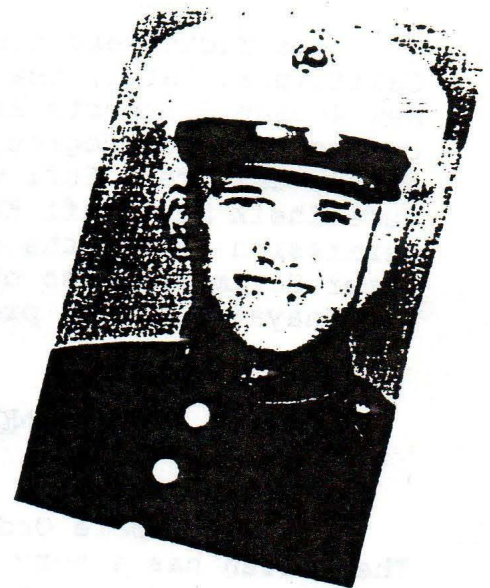


BRUCE LAINE BEY



LUQMAN BEY (Barry Lipman)

U.S. MARINES AT PARRIS ISLAND, SOUTH CAROLINA
EARLY MEMBERS OF THE NOBLE ORDER OF MOORISH SCIENCE
REGISTERED IN NAZARENE GRAND TEMPLE 1 AT BALTIMORE,
AND LATER, CHARTER MEMBERS OF VIDYAPATI MILITARY TEMPLE NO .4



National Structure

Each local NOMS Temple was given considerable autonomy to develop according to the interests of its members within the Governing Articles of the Order and under the By-Laws of the Moorish Science Temple of America. Nazarene Grand Temple No. 1 remained the National Headquarters, with the Sultan as its Grand Emir and its officers (Emins) as the Grand or National officers.. As the Sultan traveled widely, in and out of the form, from the inception of the Order, he remained the head of the Grand Temple, but The Deputy was acting head of the Grand Temple in his absence.

Districts were created from 1961 when the Sultan moved to California. Later, the name District was permanently changed to Province. New 4-page Passports and a series of degree cards of different colors for each degree were introduced along with the wide usage of the universal Sufi winged heart symbol. The Sultan was a friend of Sufi Sheik Musharaff Khan, brother of Pir Inayat Khan, who gave him permission to use the symbol when they met in New York in 1960. Later Hakim Bey also obtained permission from Wilayat Inayat Khan, son of Pir Inayat Khan and present head of the Sufi Order in the West.

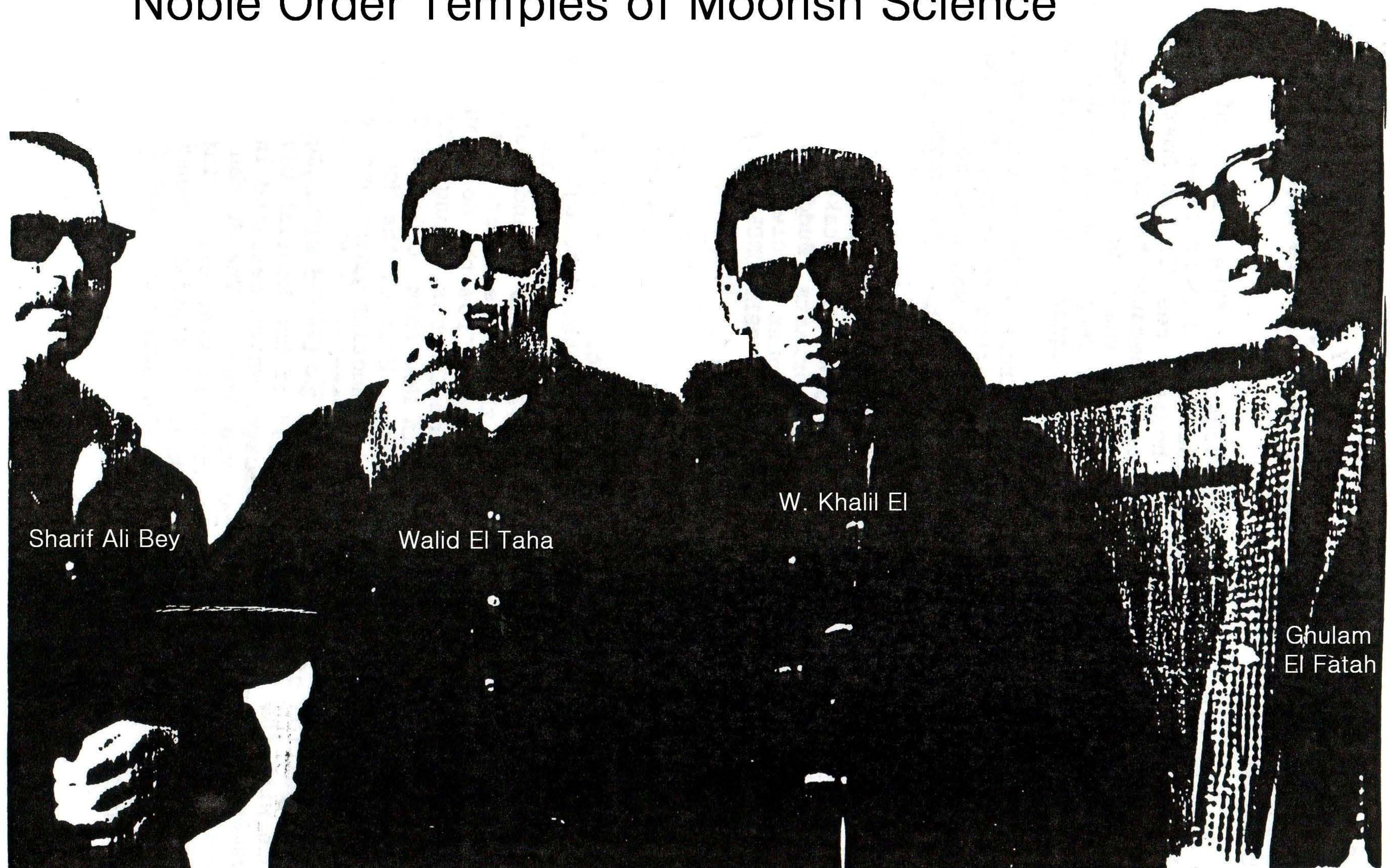
N.O.M.S. & M.S.T.A.

1. Noble Order - The Founding - True Facts.

The Sultan has a very special place in the history of the Moorish Divine and National Movement. The young man was praying at a mosque in Baltimore. His name was Yahya Sharif, or Noble John the Baptist. Visitors at the mosque from the Moorish Science Temple were attracted to the youth of 16, and invited him to their homes to learn about Noble Drew Ali and his movement. Sharif was fascinated by what he learned and began sharing the knowledge with a select circle of other "Asiatic" students, whom he took with him to the Moorish Temple on Laurens Street above a barber shop. There he met Mother Ann, who came down from Philadelphia. She was the wife of George, s/o Ira Johnson Bey, The Nazarene (Reincarnated). He also sat the feet of Grand Sheik Richardson Dingle-El on Lafayette square, where the wise elders of the community met to discuss their philosophies, and was a frequent visitor of Grand Governor Rufus German Bey at his Moorish Goodwill Store. The Sultan took on a Moorish-American name at the Temple by anglicizing his Arabic name to J. J. Noble Bey.

2. On July 7, 1957, being the 7th day of the 7th month of the European year 1957. Noble Bey and his three closest associates, namely: L Diamond El, C Silver Bey, and R Porter El, founded the of **Noble Order of Moorish Science**. The new body was officially sanctioned and approved

Noble Order Temples of Moorish Science



Sharif Ali Bey

Walid El Taha

W. Khalil El

Ghulam
El Fatah

NOBLE ORDER LEADERS

New York City, Lower East Side, 1964,

Photo by Majid Bey (Mike Maggid), Aide to Governor of NY

Left to Right:

SHARIF ALI BEY, The Sultan

W KHALIL EL, Aide to Gov of NJ

WALID EL TAHA, Governor NY

GHULAM EL FATAH, Governor NJ

by the Grand Sheik of MSTA No.13, Richardson Dingle El, and the Granbd Governor of Maryland, Rufus German Bey. Noble Bey was to have the title Sultan, and Diamond El, Deputy (Wazir). A special gold card was produced for members and the word was spread. Several members were signed up in Temple No. 1 at Baltimore.

3. The special mission of the new Order was "The Uniting of Asia" proclaimed by Noble Drew Ali, but yet unrealized. The Order was to attract a variety of "Asiatics" from many houses, residing in America. The rest of Asia had not recognized the "Negro" because he knew not himself, and had not proclaimed his nationality. The Order would direct the lost and fallen Moors to the Moorish Science Temple, while joining with the Moors as united and free nationals and equal American citizens.

4. The Order, basing itself on the "Circle 7" Holy Koran of the MSTA, set out to undergo the travels of The Nazarene to India, Persia, Egypt, etc. and to explore the mystery schools with which he no doubt was affiliated in his pursuit of Light and Knowledge. This was accomplished to a high degree by the Sultan and his various representatives. Further, in the realization that Truth is One, though paths many, the Order undertook to go deeply within various major faiths to their respective mystic inner core. An experiential methodology was undertaken,, so that Order members became in fact, Yogis, Orthodox priests, Buddhists, and Sufis, bringing their discoveries back to the inner circle of the NOMS. By 1964, the Order was officially re-styled the NOBLE ORDER OF MYSTIC SUFIS, MST OF A., and remained so through the Third Epoch.

5. The Sutlan had the confidence and support of many famous Moorish leaders - R Dingle El and R German Bey of Baltimore Temple No. 13 have been mentioned. Also, the Sultan traveled to Chicago with Muhammad Ali El, son of Givens El, the first reincarnation of the Prophet and to Newark where he participated in the Moorish Teachers College while staying with Grand Sheik Hommett Anderson El. He spend considerable time at New York City Temples under Grand Sheiks Jeffries El and Pearsall Bey. In addition to being recognized as head of the Noble Order, the Sultan was appointed a Teacher in the MSTA, and taught from the Holy Quran of Mecca. He was also made a Sheik in the Adept Chamber, along with his constant companion and private secretary in New York, C Silver Bey, an NOMS Founder. A meeting with Jarad Faruk Bey, Head of the Moorish-American Religious League (who embroidered "Moorish-American" in green on their fezzes and wore a large red and gold version of the MA button) resulted in recognition of the Noble Order. L Diamond El engaged in correspondence with the "Calumet St Sheiks" of the Moorish Divine and National Movement of North America, Chicago, which resulted in their visiting him at his Queensberry street residence. The Sultan also met Nelson Bey, National Grand Sheik succeeding Kirkman Bey. Finally, when in California, where there were no established Moorish Science Temples, the Sultan was named and acknowledged as the Grand Governor for that State, of the MSTA.

6. The scepter shall not depart from Judah, nor the lawgiver from between his feet until Shiloh come, and unto him the people shall gather. At a Moorish national convention, Timothy Dingle El, younger brother of the aforementioned Richardson, raised a simple question. Does a child go from the 1st grade to the 3rd grade? No. There has to be a Second Grade. He referred to the structure of the MSTA by which the general membership was said to be in the First Heaven, and the Sheiks in the Third Heaven. Timothy Dingle El was to set up Baltimore the Second Heaven under the name and title - Supreme Grand Resurrection. Timothy had become a special friend of the Sultan and was sincerely fascinated with the Noble Order. He was a great innovator. It was Timothy, who became a Grand Sheik of his own Branch Temple No.13, who got the Sultan and Noble Order on the official convention program of the MSTA held in Baltimore. It was Timothy who caused the Sultan to be appointed National Grand Inspector of the MSTA. When the Black Fez was placed on the Sultan's brow, Timothy said that if a house don't look right to a building inspector, he can say it has to come down. "The Forerunner" (the Sultan's special title) can do the same about a man."

7. When the Resurrection was announced, the Sultan invited Grand Sheik Timothy, and the SGR Founders to a Special Joint Meeting with the NOMS, an historic meeting indeed. This was held at NOMS Matheno Temple No. 17 at 931 of St. Paul Street in Baltimore, hosted by Barry B Bey, local Emir. The Sultan, the Deputy L Diamond El, Barbara V El, National Secretary, and several NOMS Delegates participated. It was a Holy Contest. The Sultan threw; the Supreme Resurrector threw. Calls from NOMS Temples, near and far, came into the Secretary. It was an atmosphere of prayer and excitement. Finally, Timothy spoke of the missing Seal of John, and drew it forth - complete with Resurrection symbols. All were satisfied that he carried the day.

8. Terms of the Accord between the NOMS and the Resurrection.

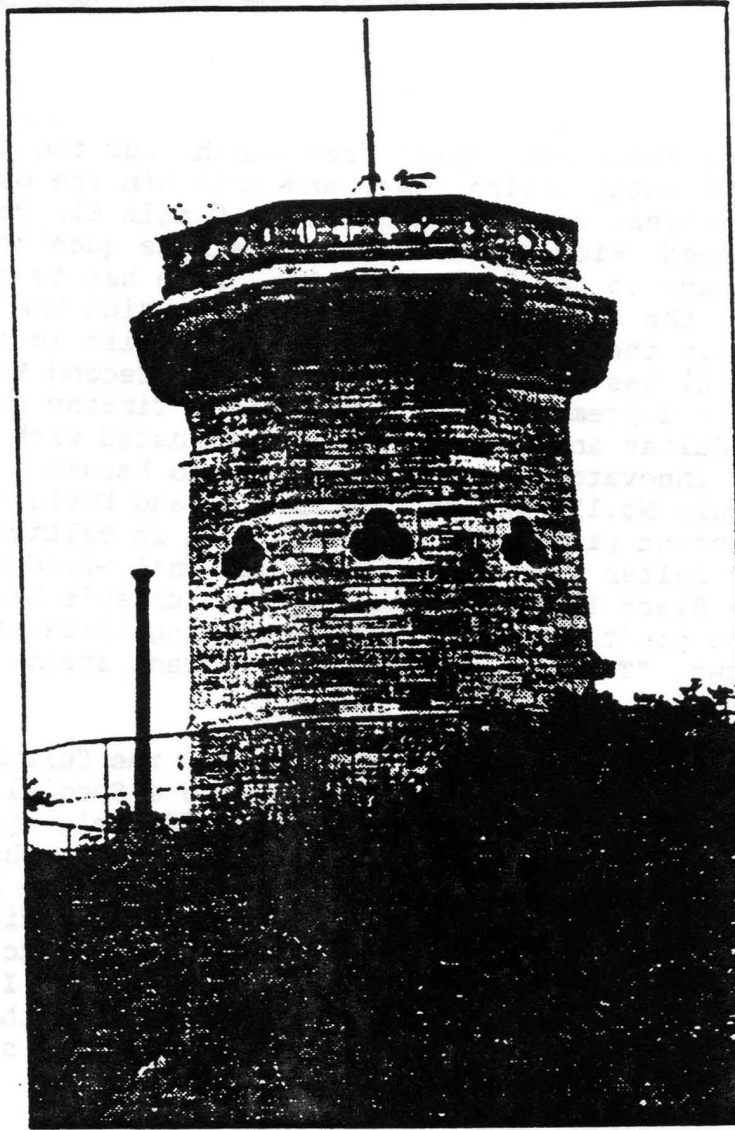
a. The Sultan received the status of a Founder of the SGR with the rank of 4-Star Hierophant, and the NOMS recognized as a special body of the MSTA. The SGR was recognized as essential to the MSTA and Noble Order Moors would promote and aid in its establishment at all MSTA Temples.

b. The NOMS and SGR would deal with the Houses of the Church and Masonry in accord.

c. As Grand Sheik, Timothy would issue for and through the NOMS, a new MSTA Nationality Card with a blank space to insert the nationality before " -American."

d. The Noble Order would utilize the 4 Resurrection degrees in its Second Heaven work, and sign up Noble Order Moors in the Resurrection. The Sultan would also utilize his resources to develop and actually craft the written form of some of the degrees.

e. NOMS and SGR members could travel freely within each others gatherings.



Moorish Tower at Druid Hill Park.
(Photo by Steven Cuffie)

Moorish Tower in Baltimore - Built in the 1860s?

A major Baltimore park - Druid Hill - has been the site of many Moorish festivals. There is much speculation about the park's features, such as the Druid Lake Dam, believed to be the first earthen dam in North America. The Moorish Tower in the park was supposedly built around the same time as the dam - in the 1860s. The tower is a 34 foot high stone landmark, overlooking the Druid Lake Reservoir. Park officials say that the ornate Moorish style was popular during the Europeans' Victorian era. Who knows how long the tower, and dam for that matter, have been a part of the landscape? Perhaps they were constructed before the great land shift that separated Amexem, well known to Moorish-Americans. The city is refurbishing the tower, completely restoring (or perhaps modifying) its masonry while making other major improvements to the Dam itself. The work is being keenly followed by local Moorish-Americans.

9. Manifestations of the above stated Accord.

a. The Sultan, C Silver Bey, and G Foster El met Archbishop Augustus Franz Itkin (El) of the Old Catholic - Evangelical Communion, who with his deputy, Bishop William Peter Crowley (El) sought to be initiated and receive the degrees of the Noble Order, offering in exchange, ordination to the Holy Catholic Priesthood after attending a Brooklyn seminary for several months. The Sultan made the prelates members of NOMS Temple 2 after and soon after the Sultan was consecrated a Bishop and the Archbishop sanctioned the **ORDER OF THE RESURRECTION**. Fatah El, NJ Governor became ordained a priest (and consecrated 30 years later), Governor Walid el-Taha and Founder Salim Bey were ordained as Deacons and about 30 Noble Moors were received into the OR. The Liturgy followed that of the Syrian (Antiochian) Orthodox Church headquartered in Brooklyn under Archbishop-Metropolitan Antony Bashir. In this work, NOMS members were often known as "Moorish Orthodox".

b. With members of the SGR, the Sultan and Barry B Bey, were initiated into the degrees of Masonry through Eureka Lodge at Good Hope Hall. Subsequently, the Sultan received all of the Masonic degrees, both rites, East and West, Asiatic and European.

c. The SGR degrees were available to NOMS members, and the new Nationality Cards were produced and offered through the NOMS.

10. Subsequent to the above events, some members of the Noble Order did establish the **Moorish Orthodox Church**. These members included S Zill El (T22, T14), M Maggid (Majid) Bey (Emin T2), G Foster (Fatah) El (T14) Chancellor of the Order of the Resurrection, S Scully El (T2), and P L Wilson (Hakim) Bey, (T22), who became the Metropolitan of said Church, which operated independently of the Noble Order. S (Pasha) Zill El was the first Editor of the Moorish Science Monitor while he was in Baltimore at Johns Hopkins University. Zill El was in fact reared in the Orthodox Church. Additional information on The MOC will be provided in a separate profile. Said body has established ten local "lodges", operating under its own version of the Adept Chamber "Third Paradise." A great Accord between the MOC and Noble Order came about in 1996 at which time the **Moorish League** was formed meeting at Nazarene Temple No. 1 in Baltimore. Hakim Bey was given the title "al-Dabir". "The Scribe" as he authored *The Sacred Drift* with an informative historic narrative of the MSTA, and other literature. See the History of the MOC by Hakim Bey attached

12. WHO is THE SULTAN? You have heard of a Consultant? Namely, an expert to guide you in where you want to go. The Sultan does the same, but without the "con". It is noted that Kirkman Bey, a legitimate successor to Noble Drew Ali through the Moorish legal corporation, also used the title "Sultan". The Sultan was best known among the Moors as "The Forerunner", believed to be the reincarnation of John the Baptist which was of great significance to primary Moorish leaders. Further explanation is offered in the Adept Chamber.

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\$5.00

THE OLD MOOR'S BOOK OF DAYS

FOR THE YEAR 1996 C.E.



MOORISH OBSERVATORY

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Seattle, Washington 98145-1777

<http://www.halycon.com/>

About the Book of Days and the Moorish Observatory

The Old Moor's Book of Days is a continuation and refinement of the previous Moorish Observatory publication, the *Mad Farners' Jubilee Almanack*. This Book of Days attempts to extract the essential festal information drawn from the MFJA and present it in a simplified annual format.

The Moorish Observatory is affiliated with the Moorish Orthodox Church of America. The Observatory was founded in 1993 in order to investigate space-time phenomena with a combination of scientific and mythic points of view. Our major focus at the current time is Time, more specifically, the realization of *Festal Time*. Festal Time being defined as the union of temporal rhythms (seasons, tides, circadian etc.) with the creative nature of human beings. Its ultimate manifestation is in the holiday, the festival, especially festivals which invoke the *mystery* of existence. The mystery beyond the simple mechanics of axial tilt, planetary spin and orbit. Festal Time is the realization that the cycles outside are mirrored by interior cycles, that follow the same patterns of light and dark. These different cycles flow at their own individual rates, but they flow in the same sequence of light and dark, action and rest.

This Book of Days is only a tiny step toward the realization of Festal Time, and ultimately, Festal Culture. Its purpose is humble. Merely to assemble and juxtapose holidays and observances from throughout the world to provide a sample of the ways the days can be named and counted. We do not mean to endorse (or exclude) any particular religion, doctrine or authority. Call it a holiday sampler, a means of supplying texture to the days. To tell all there is about any given day would take longer than the day itself. But the whole thing can be grasped in an instant, by merely stepping into the heart of wherever you are (in spacetime) right now.

For more perspectives on Festal Time and Festal Culture, contact our co-conspirators at the Autonomedia Calendar of Jubilee Saints, PO Box 568, Brooklyn, NY 11211-260

A "New Current" Publication

13. The HIGH COUNCIL of the NOMS for the 1st Epoch was the highest executive body under the Sultan and consisted of the Founders - L Diamond El, C Silver Bey, and R Porter El, the Province Governors - Warren T El, G Foster El, and S Rochlin El, and D Auclair El, an Emir on the West Coast who made the 7th member. The High Council was disbanded after the 2nd Epoch, and is being reinstated in this 4th Epoch.

14. Regarding the ethnicity of the Noble Order Moors, much fascinating material can be provided. Some were of the true and royal House of Israel, being Karaites from the line of the Persian Exilarch Benjamin Nehawendi (830-850 AD). Others trace to the shipwrecked Arabs on Sicily. Some were from the Celts, whom Noble Drew Ali himself, established as an Asiatic nationality for. Others came from Egyptian Copts, Indians, Tatars, or Mongols. Yemani Arabs and Hebrews were joined by a variety of "Asiatics" that have commingled, wandering the globe for centuries, and ending up in America being simply called "white", "black", "yellow", or "mixed". Youthful adherents to the Noble Order often had parents who did not know themselves any more than most Moorish-American's families.

15. True to the mission of the Noble Order, members have pursued various religions, knowledge, spiritual and esoteric systems, advancing far on those paths. Rahman El became a world expert of Tibetan Bhuddism, Diamond (Almas) El, of pharmacology. Sharif Bey, Fatah El, Muqaddim El, and Basir Bey became Bishops of the church. Several were established in traditional Sufi orders such as the Nashbandi, Naimatullahi, and Jerrahi. Some practised Islam for decades. Others devoted their lives to two or more of the eight limbs of Yoga. Some were accomplished in Adept/Magi work, Rosicrucian and hermetic studies, numerology, astrology, and Chinese spiritual-medical practice. Some were skilled writers such as Founder Salim Bey, Governor Hakim Bey, and Governor Fatah El, and others were inspired musicians like Governor Walid El Taha. Some are university professors like Almas El, Pasha El, Gardner Bey, and Berg Bey. Many Noble Moors fought for social justice for all, and most performed regularly, some useful forms of service to humanity.



NOBLE ORDER TEMPLES OF MOORISH SCIENCE

Founded July 7, 1957 at Baltimore, Maryland

NOBLE ORDER of MYSTIC SUFIS

Tiny Karaite community clings to its heritage

By Rokas M. Tracevskis
In Vilnius

A shrine of Oriental architecture stands a short distance from the Seimas (parliament) building, near Liubarto Bridge. Most of Vilnius' inhabitants cannot determine to which religion it belongs. Most believe it's a Jewish synagogue, or perhaps a Muslim mosque.

"No, it is Kenessa, Karaite temple," explains historian Romualdas Firkovicius. This short, thin man, with his polite demeanor and jolly brown eyes, is Karaite himself. Karaites are the smallest ethnic and religious community of Lithuania, numbering fewer than 300 people.

"The word Kenessa in Arabic means 'not an Arab shrine.' Our faith was formed in Baghdad. Its basics — the Old Testament — came there from Jerusalem," said Firkovicius, who is in his sixties. The founder of the faith was Anan ben David, a Babylonian Jew, who lived in the 8th century. The verb "kara" means "to read or recite Holy Scriptures" in Semitic languages.

"The Christian religion revolves around the Old Testament and the New Testa-



A woman in national Karaite clothes meets the King and Queen of Sweden in Trakai.

Photo by Tomas Girmius

ment. The Jewish religion focuses on the Old Testament plus the Talmud. Islam is also based on the Old Testament, though many Muslims don't even suspect it," explained Firkovicius. "We recognize only the Old Testament, which is the basis of all three major world religions. Karaite religion is based on the Ten Commandments given by God to Moses."

This religion spread throughout the world. There are ethnic Russian Karaites in southern Russia, though their community has almost disappeared now. According

to Firkovicius, there are ethnic Greek Karaites in Egypt and some 12,000 ethnic Arab Karaites in Israel.

Lithuanian Karaites are from the Turkic tribes of the Crimea peninsula.

Some 5,000 of them came to Lithuania 600 years ago when the Grand Duchy of Lithuania occupied one million square kilometers of Baltic and Slavic lands, extending to the Crimea. Lithuanian Karaites settled in Trakai. A large number of them served in the personal guard of Lithuanian Grand Duke Vytautas.

Kobeckaitė in Turkey and Romualdas Kozyrovicius in Russia. The word Karaite also means "an ethnic group" in Lithuania.

"We are people of a Mediterranean race. Our religion lent its name to our nation. We are relatives of Crimean Tartars. Most of our less than 300 person-strong community live in Vilnius. The rest, in Trakai. We, of the elder generation, can still speak our Turkic language. There are very few young people who can speak it," Firkovicius said.

"A few more know our *irlars* [songs in Karaite]. My brother Mykolas recently published a text book of the Karaite language. My elder brother studied in a Karaite school, which was closed when the Soviets came. Our ancient scriptures are in Hebrew, but we write in Latin letters now."

His elder brother, Mykolas, almost an exact copy of Romualdas, just returned from Istanbul, which is one of the religious centers for Karaites. "We do not pray in Vilnius' Kenessa every Saturday. We do it only on major religious celebrations. We also have a functioning Kenessa in Trakai," said Mykolas Firkovicius. He was an engineer during Soviet

These words can also be understood in a literal way. Two ethnic Karaites are now Lithuanian ambassadors in foreign countries — Halina

times, but became a Karaite priest after the Soviet occupation ended. Vilnius' Kenessa was a warehouse during the Soviet occupation.

Asked about his perspectives concerning the survival of his Karaite community, Romualdas Firkovicius loses himself in thought for a while.

"Well, only God knows. We used to live with hope. Karaites live mostly in Vilnius now. It is more difficult to preserve national identity in a big city than in a close community. Very few young people are interested in our culture," said Firkovicius.

One trace of Karaites that will certainly remain in Lithuania is their national dish, kibinai. Kibinai are warm pastries with meat. They are popular not only in Karaite communities, but throughout Lithuania. The dish can be ordered in almost every cafe or bought in almost every kiosk. Kibinai is a real competitor to American invaders such as hot-dogs and hamburgers.

However, he who craves a taste of authentic, rather than fast food, must go to the cultural capital of the Karaites in Trakai and visit Kibinine (kibinai restaurant) on Karaimu ("Karaite") street. □



NOBLE ORDER OF MYSTIC SUFIS

MOORISH SCIENCE TEMPLE OF AMERICA

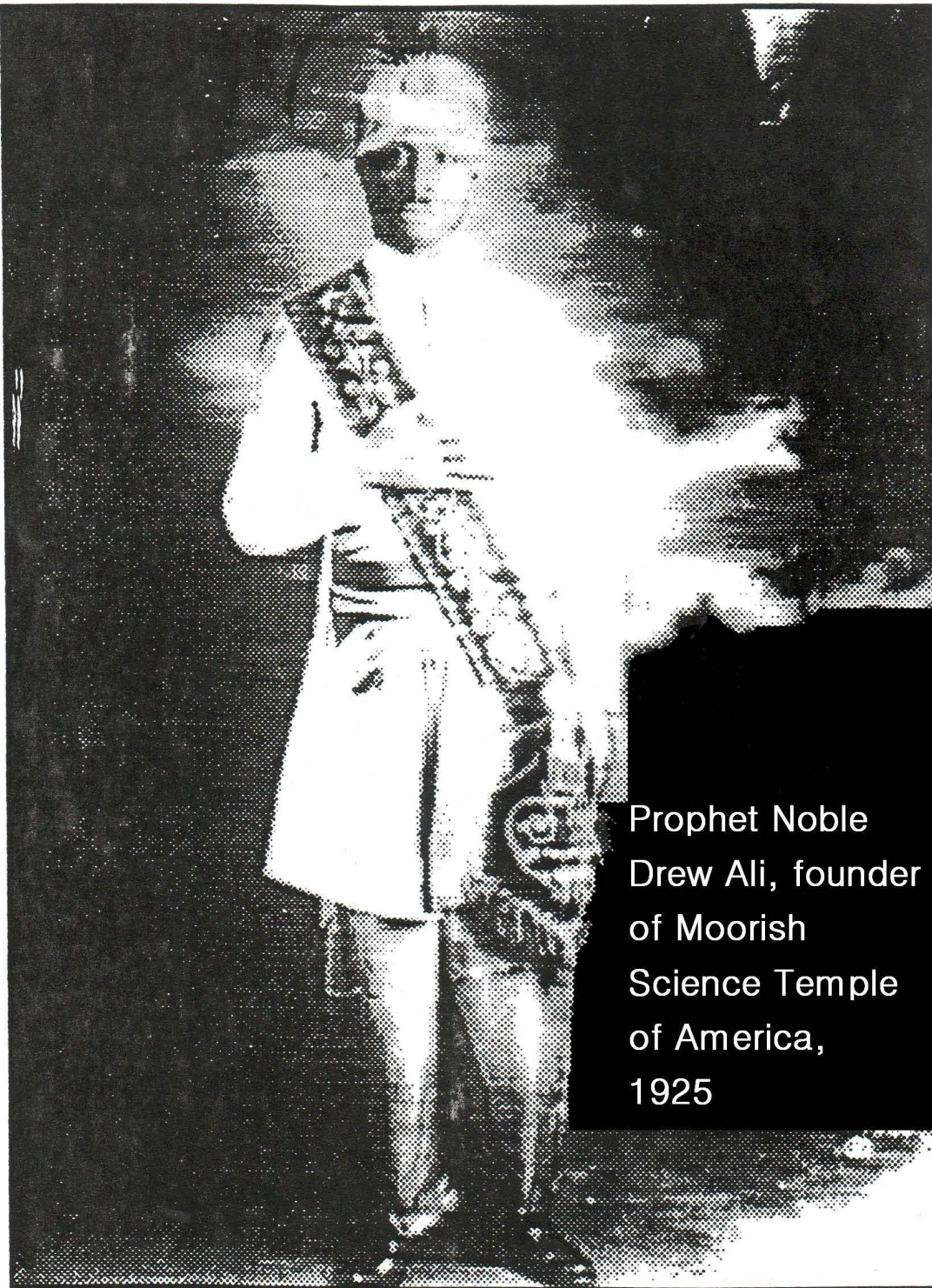
Love Peace Truth Freedom Justice

NOMS TEMPLES CHARTERED DURING THE ORDER'S EPOCHS

(Document revised 8 January 2000 - only valid issue)

FIRST (GREAT) EPOCH JULY 7, 1957 - January 8, 1969

- | | |
|--|--------------------------|
| Nazarene Grand Temple No. 1 | Baltimore MD |
| Grand Emir: Shiek J J Noble Bey (Sharif Ali), Founder /Sultan | |
| Ravanna Temple No. 2 | New York NY |
| Emir: Warren T El (Walid El Taha, Governor, Grand Shah, PTOF) | |
| Udraka University Temple No. 3 | Annapolis-Chestertown MD |
| (St. John's and Washington Colleges) | |
| Emir: Sheik C Silver Bey (Salim), Founder, Grand Khan, Emin (T1), POTF | |
| Vidyapati Military Temple No. 4 | Parris Island SC |
| Emir: W Hager El (ibn Hajira) | |
| USMC | |
| Mengste Regional Temple No. 5 | New England States |
| Emir: Dr. J Gardner Bey, Emin (T3) | |
| Cabot VT | |
| Lamaas Bramas University Temple No. 6 | Baltimore MD |
| (Md Institute College of Art, Peabody College of Music) | |
| Emir: R Porter El (Hamal Ali), Founder , Emin (T1) | |
| Prince of Peace Temple No. 7 | Bronx-Mt. Vernon, NY |
| Emir: S Troy El (Tajuddin), Emin (T2) | |
| Kasper University Temple No. 8 | Baltimore MD |
| (Univ of MD, Univ of Balt, Morgan, Loyola) | |
| Emir: Dr L Diamond El (Almas), Founder, The Deputy NOMS, Emin (T1), Governor | |
| Barato Arabo University Temple No. 9 | San Francisco CA |
| (SF State & Lincoln University) | |
| Emir: M Qureshi Bey | |

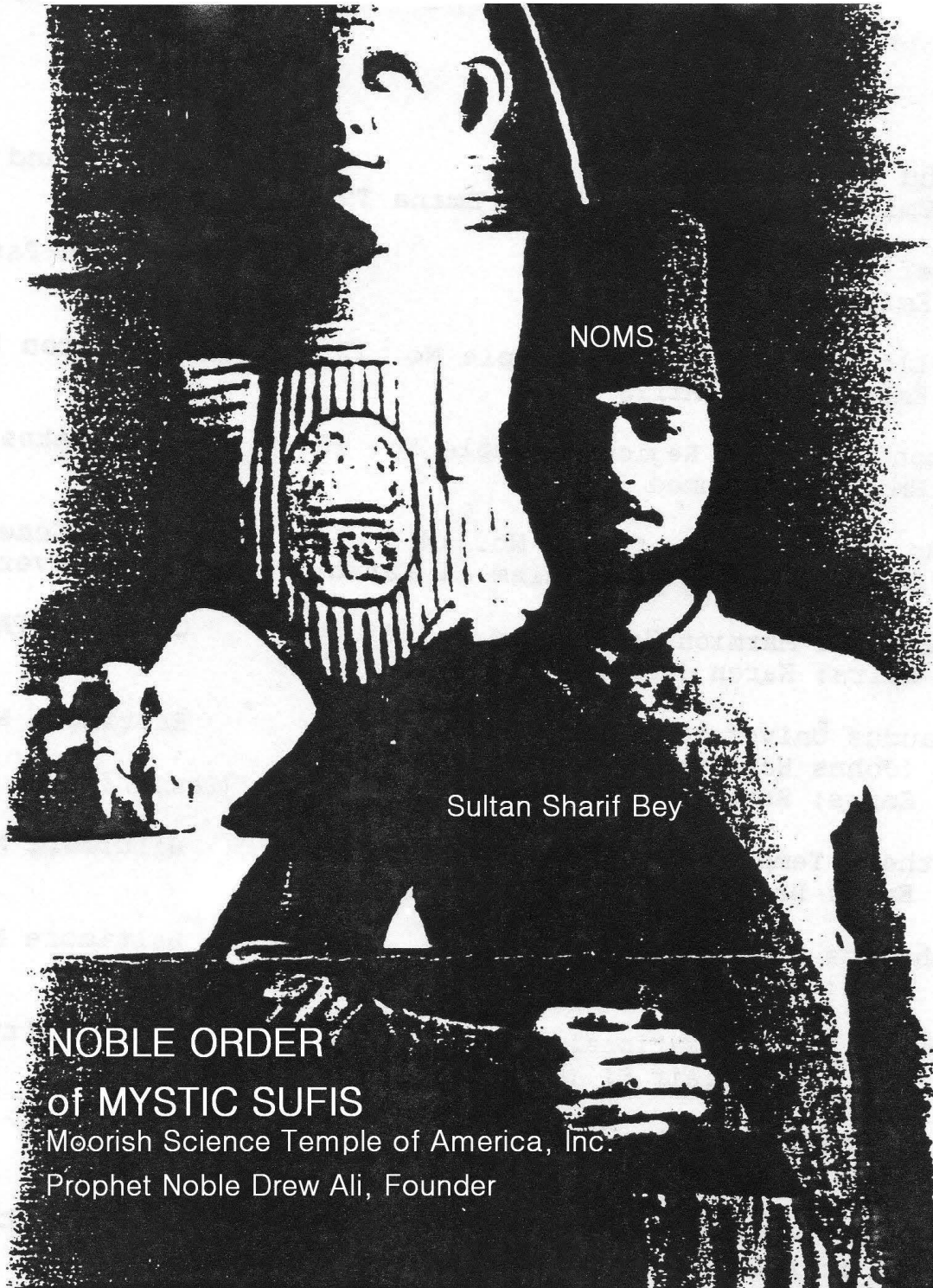


Prophet Noble
Drew Ali, founder
of Moorish
Science Temple
of America,
1925

Prophet Noble Drew Ali, founder of Moorish Science Temple of America, 1925, four years before his death, posing formally as Prophet, Sharif, and Mason. From *Who Was Noble Drew Ali?*

Elihu Temple No. 10 Emira: Mimi (Clementi) El, Emina T9)	Long Island NY
Chief Hillel Temple No. 11 Emir: L Magnes (Asad) El	Paterson-Passaic NJ
Apollo National Capitol Temple No. 12 Emir: Ellen (Mills) El	Washington DC
Simon of Cyrene Regional Temple No. 13 Emir: Laiq Ahmed El	Great Lakes States
John the Harbinger Temple No. 14 Emir: G Foster El (Ghulam El Fatah), Emin (T2), Governor	Newark-Teneck NJ
Joseph of Marmion Way Temple No. 15 Emira: Karen (Gordon) El, Emin (T8)	Carlisle PA
Claudus University Temple No. 16 (Johns Hopkins University) Emirs: Roberto L El (Latif), S Zill El (Pasha) (T22)	Baltimore MD
Matheno Temple No. 17 Emir: Barry B Bey (Bashir)	(Central) Baltimore MD
John the Hermit Temple No. 18 Emir: B Laine Bey, POTF	(South) Baltimore MD
Prince Ravanna National Temple Emir: D Auclair El (Nuruddin), Emin (T9)	Mexico City, Mexico
John the Forerunnner Temple No. 20 Emir: M Brown Bey	San Francisco CA
Ach of Behar Temple No. 21 Emir: A Green Bey	Reisterstown MD
Zebedee University Temple No. 22 (Columbia University) Emir: P Cobin El	New York NY
Udraka the Host Temple No. 23 Emir: D Clifford El, Emin (T2)	Brooklyn NY
Kasper the Magician Temmple No. 24 Emir: S Rochlin El (Rahman), Emin (T1), Governor	New York NY

MOORISH SCIENCE TEMPLE of AMERICA



NOMS

Sultan Sharif Bey

NOBLE ORDER

of MYSTIC SUFIS

Moorish Science Temple of America, Inc.

Prophet Noble Drew Ali, Founder

SECOND (SECRET) EPOCH 1970 - 1982 CHARTER ACTIVITY SUSPENDED

THIRD (ILLUMINATED) EPOCH 1983 - 1995 CHARTER ACTIVITY

Udraka Temple No. 3

Charter taken by C Silver Bey for State Temple of Tennessee

Lamaas Bramas Temple No. 6

Charter taken by R Porter El to Los Angeles, California

Kasper Temple No. 8 Charter taken by L Diamond El to Denver, CO

Barato Arabo Temple No. 9

Charter given to S Sculley El (T22) for Ukiah, California

Elihu Temple No. 10

Charter given to S Zill El (T22) for State Temple of West VA

Chief Hillel Temple No. 11

Charter given to H Lotsof El (T14) for the National Temple of Gabon, Africa

Apollo Temple No. 12

Charter given to G Foster El for State Temple of Virginia

Charter given over to Stephen S (Marwan) Bey

Claudus Temple No. 16

Charter returned to Roberto (Latif) El the National Temple of Argentina

Matheno Temple No. 17

Charter given to Michael B (Bashir) Bey for World Seafarers

John the Forerunner Temple No. 20

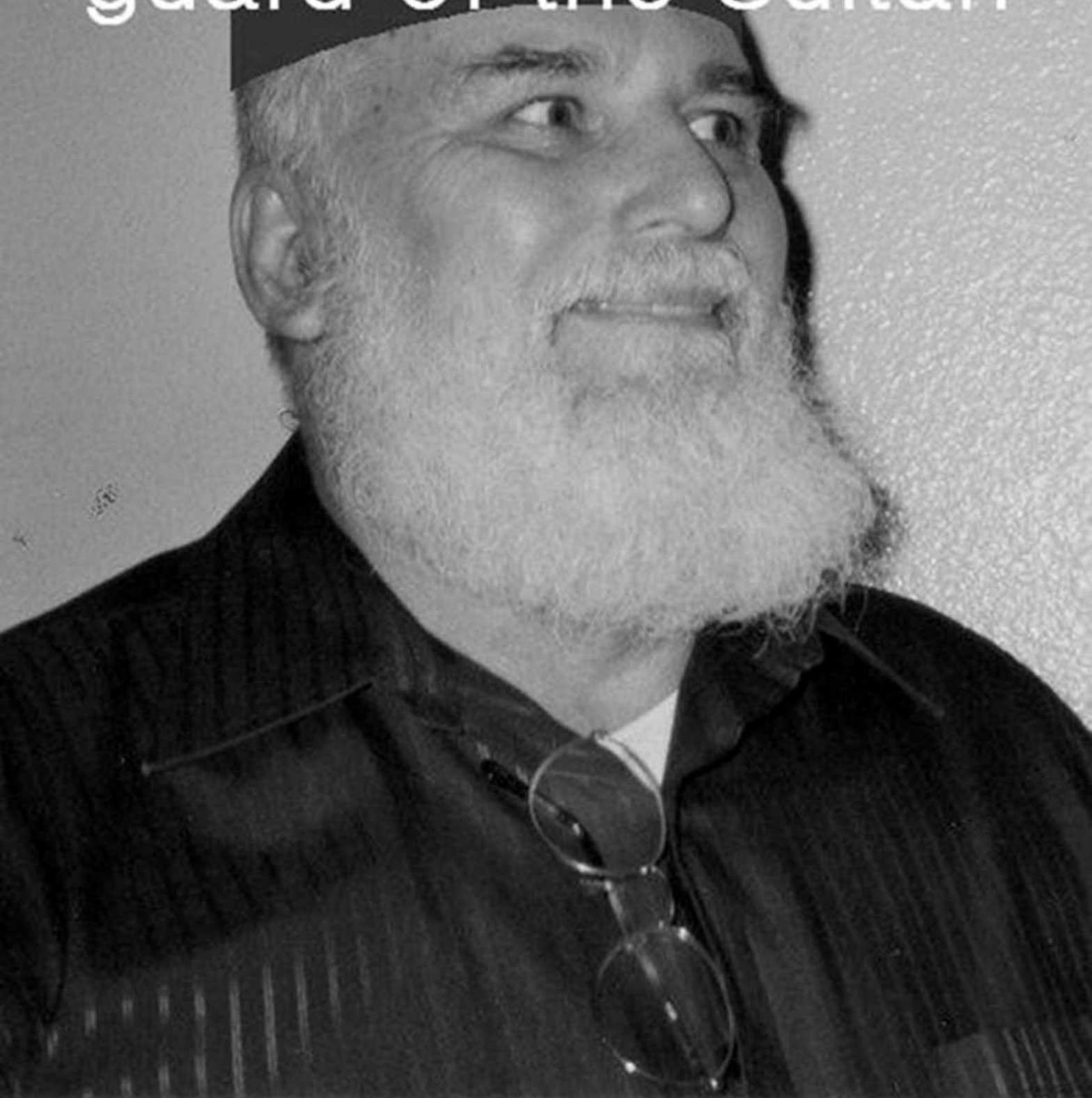
Charter given to H H Booker II (Raqib) Bey for San Fernando, CA

Zebedee Temple No. 22 Charter given to P F Wilson (Hakim) Bey, The Scribe, as Moorish Alumni Temple (New York)

Kasper the Magician Temple No. 24

Charter taken by S Rochlin (Rahman) El to Haiti, then as the National Temple of Tibet

Qaid Raqib—Bey New York City 1960s as personal body guard of the Sultan



H.H. Booker II (Raqib—Bey)

PROVINCES AND GOVERNORS

FIRST EPOCH

JERUSALEM Province : Jurisdiction - Maryland, DC, DE, PA
Temples - 1, 3, 4, 6, 8, 12, 15, 16, 17, 18, 21
Governor: J J Noble Bey '57-'59; L Diamond El '59-'69

ORISSA Province : Jurisdiction - New York
Temples - 2, 7, 10, 22, 23, 24
Governor: Walid El Taha - '66

EGYPT Province : Jurisdiction - West Coast
Temples - 9, 13, 19, 20
Governor: J J Noble (Sharif) Bey '60-'69

BEHAR Province : Jurisdiction - New Jersey and New England
Temples - 5, 11, 14
Governor : Ghulam El Fatah '69

HELIOPOLIS Province : Jurisdiction - Carribean States
Temples: Branch Temples under the Temple 24 Charter
Governor: S Rahman El '69

THIRD EPOCH RE-ALIGNMENT OF PROVINCES

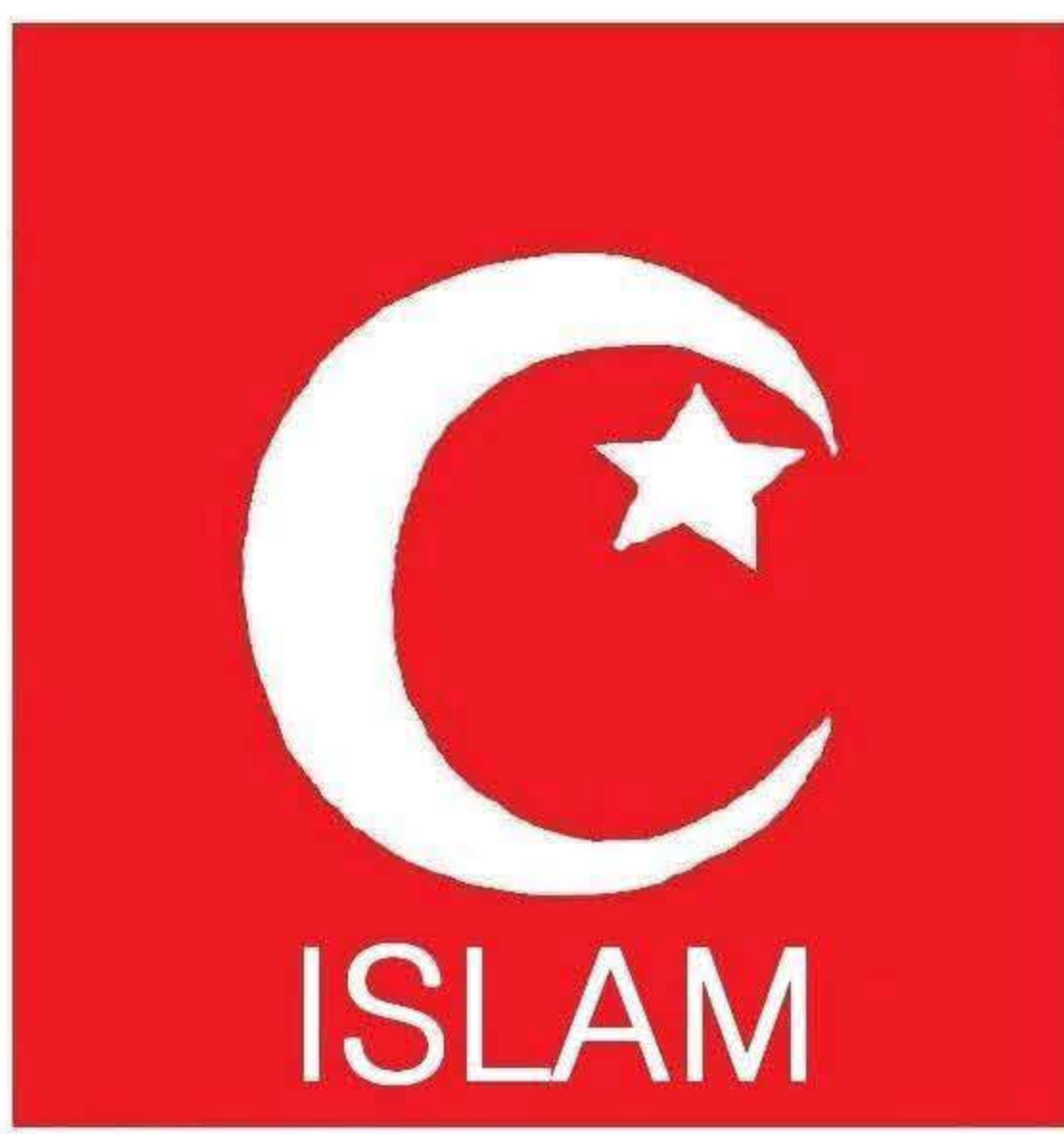
JERUSALEM Province : Jurisdiction - MD, DC, DE
Temples - 1, 17, 18, 21
Governor: Sheik J J Noble Bey, Sharif Ali El-Sultan

ORISSA Province : Jurisdiction - Northeast States
Temples - 2, 5, 7, 15, 22, 23
Governor: P L Wilson Bey , Hakim El-Dabir

EGYPT Province : Jurisdiction - Western States
Temples - 6, 8, 9, 13, 19, 20
Governor: Dr. L Diamond El, Almas El-Wazir

BEHAR Province : Jurisdiction - Southeast States
Temples - 3, 4, 10, 14
Governor: G Foster El, Fatah El-Aqil

HELIOPOLIS Province: Jurisdiction - Trans-Oceanic
Temples - 11, 12, 16, 24
Governor: G Foster El , Fatah El-Aqil



*The
Moorish-American
Religious League
of The
United States, Inc.*

Reverend Jarad Faruk-Bey
Grand Sheik & Recorder for all
for all Moorish-Americans
Brooklyn, New York

Remembering Walid

by a Friend, **Zaim GHULAM EL FATAH, Regent and Governor**

with an introduction by Amir Sharif Ali Bey, The Sultan

13 March 1944 – November 1965, Moorish Orthodox Church of America.

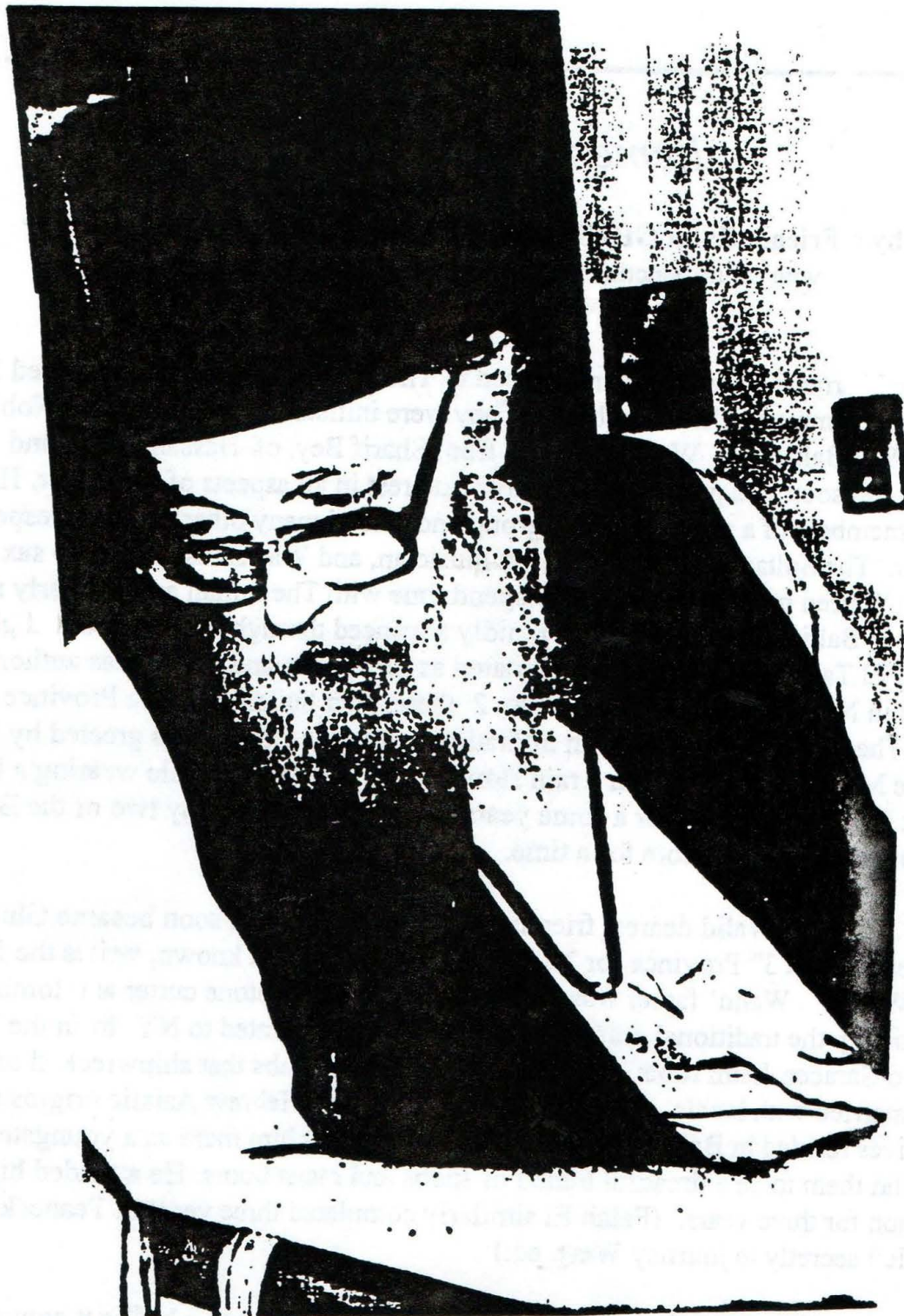
Warren Tartaglia was introduced to The Sultan by a friend then called Jane, presently Amma Rachel Yaqubi El. They were initiated together into the Noble Order in 1959 at Baltimore. Warren learned from Sharif Bey, of Hassan Sabah and Ismaili dervish order, and soon was possessed by a great interest in all aspects of the Order. He and the Sultan were members of a political youth group and shared many other interests, especially music and poetry. The Sultan's father was a jazz musician, and Warren used his alto sax when playing in NYC. Warren made several trips to spend time with The Sultan and the early members of the Order in Baltimore.. He was soon rapidly advanced through the degrees and given the name Walid El Taha. Baltimore was designated as Jerusalem, and Walid was authorized to extend the Order in NYC, and set up Temple No. 2 there, later building Orissa Province for the NY metro area. The Sultan responded to an invitation to tour the Orissa was greeted by Walid, and a group Noble Moors as he arrived in a rain storm on his black motorcycle wearing a leather trench and black turban. He stayed for a some years where he was joined by two of the Baltimore founders and others from Baltimore for a time.

One of Walid dearest friends was Greg Foster who soon became Ghulam El Fatah and Governor of a 3rd Province for NJ. Fatah El, as he is best known, writes the following about the late Walid. Walid' father was an operative Mason - a stone cutter and tombstone carver practicing the traditional craft of his family which migrated to NY from the Tyrennian coast of Greco-Saracen-Latin roots. He is descended from Arabs that shipwrecked on the Sicilian coast and married with locals. His mother was of Persian-Hebrew Asiatic origins and some of her relatives resided in Baltimore, which is what brought him there as a youngster in the first place. I found them to be a dreadful bunch of snobs and racist boors. He attended high school in Mt. Vernon for three years. (Fatah El similarly completed three years at Teaneck NJ high school, and left secretly to journey West. ed.)

Walid was a talented artist, poet, and musician .. and a brilliant conversationalist. He was a gifted Moorish preacher and soul saver, but had his dark side as well. His scathing dark humor would strip the false gilding off many a cherished belief. His gifts tempted him to recklessness. He had a genuine calling to sainthood (I mean this), but it reached him in a confusing way, garbled by the heavy static of the dominant culture and his own tormented psychology. He sought relief through music, comradeship, revolutionary action, humor, love, and criminal vegetable matter.

I met him in Washington Square Park in 1962 when we were both students at New York University. I was eating my lunch and reading "Journal of Albion Moonlight". He noticed what I was reading and introduced himself. We became friends in an instant and spent the next five hours in intense conversation, oblivious to a world which had become trivial in comparison to what we had to say to each other. In that conversation, he revealed The Mysteries and I was initiated the next day. That night, we met at the Five Spot where we met Yusef Lateef.

Yusef Lateef (William Emanuel Huddleston) born 9 October 1920, Chattanooga, Tenn.



Zaim HAKIM BEY al-DABIR

Regent, Grand Governor, Deputy Executive Ruler
most prolific writer and publisher of New Current
Moorish materials and related interests. Metropolitan
of the Moorish Orthodox Church and manager of the
Moorish Orthodox Radio Crusade in New York.
Review Hakim Bey's history of the MOC in this issue.

(The Sultan was a friend of Lateef's and journeyed with him to Pakistan ed.). Walid had many musician friends and studied in the traditional way. He played alto sax and learned solos from recordings, later studying with tenorman Freddie Mitchell and Pony Poindexter. Within weeks we were in close touch with Art Blakey (Abdullah Buhaina) and Jim Green, who was initiated as Jinnah El. Art respectfully declined involvement with our Order, but his son joined Temple No. 2 as Aziz Bey and his "native American" daughter-in-law, Karla Bey from Canada.

During the next few weeks Walid and I expanded the Province, initiating many and setting up new Temples. There was Billy Kahl (Khalil) El, and Ivan El whom the Order designated "Mahatma" in recognition of his high spiritual status, both of whom are PTOF. H Lots-of-El hosted the first gathering just after the Sultan's arrival at his Bergenfield home. He was later to discover a native substance in Gabon used in the Bwiti faith and develop it as a cure for addictions (future article), and there were many great and Noble Moors in our circle. Other notables who joined the Noble Order included Omar Wilson El, bass player, Peter Malik (Mendelson) El, pianist, Charlie Yazid El, painter and street poet, Elaine Yazid El, worker in the sex trades, Clarence Sharpe (Khalil Bey) player and teacher, Pony Poindexter El, soprano sax and composer-arranger, and Carlos Gremlin (Zaighum Bey), Sioux painter. Order initiations were attended by large numbers of members and guests.

Due to intense psychic phenomena, family disputes, poor health, and police persecution. Walid dropped out of the University, taking a job at WBAI as a show host on Saturday mornings. The show stirred up a wasp's nest of angry listeners as he improvisations tossed verbal custard pies at such sacred cows as Albert Schweitzer. He invite many radical local poets to read on the air, including Al Fowler El, Ed Sanders, Barbara Holland, Harry Fainlight, and my humble self. He put on what may be called the very first Moorish Radio Hour. He was suffering from serious depression, not helped by his reliance on illegal flower extract. He felt increasingly lonely and frustrated. Although he was studying music intensely and rehearsing with fine professional musicians, his erratic behavior made band-leaders wary of hiring him.

Walid had the capacity to inspire; he gave everything and held nothing back. His reserves of spiritual energy were dangerous depleted just when he most need to call upon them. As his friends moved into other modes of life through marriage and family and work, he felt isolated, and collapsed in a public park, his unconscious body arrested by the police and taken to the hospital. After ten days in the second hospital, he abandoned his form, by his own choice, the choice of a desperate man. All of us were bereaved; I still grieve him after 30 years.

I see that I have not said much about his soul, his spiritual presence. . . Walid was so intense and burned with so hot a flame, that he frightened off timid spirits. But for those who could bear his brilliance, who were stimulated by it, he was a true friend. He was a well of immense gifts and we knew him too briefly. Though he suffered, I don't feel sorry him: he burned away the Form and went elsewhere.. Just past midnight, in the small hours of the 20th century.

WHO ARE THEY?

Who are the dead in my house?

The dead whom I really know have accompanied me for years. When I move, they move with me. They make themselves at home at once (sooner than I do). I have seldom encountered spirits who are attached to a place, 'though I hear of them often. Besides my own dead, who are all old friends (still friends though dead), I sometimes meet what may be wandering or migratory ghosts, who pass through me, as it were. Some of these are stunning in their horror and violence. Fortunately, they do not stay. Their business is not with me. I am a mere bystander. Why should we think, when we encounter such beings, that they are local, locked in a building or landscape? In my experience I almost always recognize the faces I see in the midnight window, at the far end of the darkened hallway, over my shoulder in the gloomy mirror. Would it be worse or better if they were strangers? It's always unnerving, never a pleasure.

Will I never know what they want from me?

-0-

©1994 by G. M. Foster

Gregory M. Foster (Ghulam El Fatah)

Warren Tartaglia (Walid Al Taha, 1944-1965)

الفتح
FATAH EL



WALID EL TAHA

Shortly before he passed out of the form at age 21, Governor of New York (Orissa) who inspired the founding of M.O.C. See history text for biographical information.



King of the Hashemite Kingdom
of Jordan (Al-Mamlakah al-
Uruniyah al-Hashimiyah)

Photo given to The Sultan while
on military duty by the Jordanian
Chief of Staff: the King ruled the
Edomite people of Transjordan
descendents of Essau, son of
Prophet Isaac.

A SHORT HISTORY OF THE MOORISH ORTHODOX CHURCH

by *Metropolitan P. Lamborn Wilson Bey, Hakim al-Dabir*
Regent of the Moorish League
Grand Governor of Orissa and Persepolis

Bismillah! Wa salaamu alaikum! To all brothers and sisters of the Moorish League, greetings and peace! As related in the documents covering the lives and works of the Noble Moors, the Moorish Orthodox Church came into existence in New York City in 1965 at a meeting held in the basement on West 103rd Street, the home of Zebedee Temple No. 22 (NOMS) at Columbia University. The Sultan stayed had resided here with the Emir, P Cobin El and S Zill El a few years earlier. He now returned to Jerusalem, and traveled in India and California. Inspiration for the MOC came from NJ Governor Ghulam El Fatah (Greg Foster) and NY Governor Walid El Taha (Warren Tartaglia), brilliant poets. Walid was a jazz musician (saxophone) and was revered and imitated by all of us. We read the books he recommended, especially on Sufis and Ismailis, and absorbed Moorish Science through him. When he passed out the form at age 21, our links with The Sultan and national NOMS eroded. We continued to build out Temple and established a Moorish Science Reading Room (and head shop if the truth be told) and founded the Moorish Orthodox Church. We began to publish the *Moorish Science Monitor*, which evolved from an earlier neo-dada poetry sheet called *The Yellow Paper*.

Fatah El was a member of the MSTA in Newark, and we connected with a Brooklyn Temple (where The Sultan was a registered Moorish Teacher) and acquired the "Circle 7 Koran" and supplies from them. S (Pasha) Zill El became a student at Johns Hopkins University in Baltimore where he visited and learned from R German Bey, the MSTA Governor of Maryland. I moved there with him in 1966, where we set up an MOC lodge and continued the *Monitor*.

An important early influence was the Indian Sufi writer, Hazrat Inayat Khan. The Sultan has been a confidant of the brother, Pir Musharraf Khan and his wife, and knew the NYC leadership of the Sufi Movement in the West, having participated in their meetings years earlier. The Noble Order was already using their winged heart emblem by permission, and later in 1971, I personally received belated permission from the present head of the Order, Pir Vialayat Inayat Khan. Another influence was T. Leary's IFIF commune in Millbrook NY, where S Sculley (Ali Yazid) El went to live at the Sri Ram Ashraw under the late Bill Haynes. We visited there often and Leary called us the "New York Sufis".

We all drove vintage motorcycles, and formed the MOC Motorcycle Club which operated out of a garage on W. 100th at Central Park West. A lodge of the MOC was soon formed in Dutchess County NY which survived Leary's sudden departure from Millbrook. The Sultan had motorcycled into NYC upon his first formal visit. He wore the colors of a well known West Coast MC Club, of which he was a member, and taken good care of by a Puerto Rican club called the "Steady Poppers" on the lower East side, with whom he used to ride as "Sheik John" wearing a black turban. He later organized the "Hammer & Cycle" MC with some political Moors. With permission of the writer, The Sultan will now insert a paragraph on the political dimension among the Noble Moors.

Salvation



Our God



Unity



The Moorish Science Temple

OF AMERICA

The Divine Constitution and By-Laws

ACT 1.—The Grand Sheik and the chairman of the Moorish Science Temple of America is in power to make law and enforce laws with the assistance of the Prophet and the Grand Body of the Moorish Science Temple of America. The assistant Grand Sheik is to assist the Grand Sheik in all affairs if he lives according to Love, Truth, Peace, Freedom and Justice, and it is known before the members of the Moorish Science Temple of America.

ACT 2.—All meetings are to be opened and closed promptly according to the circle seven and Love, Truth, Peace, Freedom and Justice. Friday is our Holy Day of rest, because on a Friday the first man was formed in flesh and on a Friday the first man departed out of flesh and ascended unto his father God Allah, for that cause Friday is the Holy Day for all Moslems all over the world.

ACT 3.—Love, Truth, Peace, Freedom and Justice must be proclaimed and practised by all members of the Moorish Science Temple of America. No member is to put in danger or accuse falsely his brother or sister on any occasion at all that may harm his brother or sister, because Allah is Love.

ACT 4.—All members must preserve these Holy and Divine laws, and all members must obey the laws of the government, because by being a Moorish American, you are a part and partial of the government, and must live the life accordingly.

ACT 5.—This organization of the Moorish Science Temple of America is not to cause any confusion or to overthrow the laws and constitution of the said government but to obey hereby.



NOBLE DREW ALI
Founder

ACT 6.—With us all members must proclaim their nationality and we are teaching our people their nationality and their Divine Creed that they may know that they are a part and a partial of this said government, and know that they are not Negroes, Colored Folks, Black People or Ethiopians, because these names were given to slaves by slave holders in 1779 and lasted until 1863 during the time of slavery, but this is a new era of time now, and all men now must proclaim their free national name to be recognized by the government in which they live and the nations of the earth, this is the reason why Allah the Great God of the universe ordained Noble Drew Ali, the Prophet to redeem his people from their sinful ways. The Moorish Americans are the descendants of the ancient Moabites whom inhabited the North Western and South Western shores of Africa.

ACT 7.—All members must promptly attend their meetings and become a part and a partial of all uplifting acts of the Moorish Science Temple of America. Members must pay their dues and keep in line with all necessities of the Moorish Science Temple of America, then you are entitled to the name of, "Faithful". Husband, you must support your wife and children; wife you must obey your husband and take care of your children and look after the duties of your household. Sons and daughters must obey father and mother and be industrious and become a part of the uplifting of fallen humanity. All Moorish Americans must keep their hearts and minds pure with love, and their bodies clean with water. This Divine Covenant is from your Holy Prophet Noble Drew Ali, thru the guidance of his Father God Allah.

MOORISH AMERICAN PRAYER

Allah the Father of the universe, the Father of Love, Truth, Peace, Freedom and Justice. Allah is my protector, my guide and my salvation by night and by day thru his Holy Prophet Drew Ali. "Amen."

THE MOORISH SCIENCE TEMPLE OF AMERICA

Home Office: 48 Inches Street

Mt. Clemens, Michigan

The Sultan, Sharif Bey's, grandparents' first home in the United States was on South Bond Street in Baltimore' Fells Point, one block away from the last IWW Hall in that city. The Industrial Workers of the World was organized in 1905 and was the first Union to organized workers of color, female workers, child laborers, migrant laborers, and even unemployed and incarcerated workers. It had a great appeal the new generation of politically committed youth and several of the early Noble Moors in Baltimore were carrying the IWW's red card. The Sultan worked to integrate the two musicians unions, and when he went to California, where he became the Moorish Governor, he was also was an organizer for the I.W.W. The "Hollywood Moors" who went to California were not involved the political movement, but most of the new Noble Moors who joined there were in the IWW. Mike Brown Bey (a biker) become the national secretary of the Union. Sharif Bey and other Moors had a hand in politicizing SF State College, receiving the first "peace buttons" in American from Bertrand Russell. But that, dear Moors, is another, and lengthy story.

In 1968, the Sultan returned to Jerusalem (Baltimore) and I left America following the footsteps of the Nazarene, as revealed in the "Circle Seven." due to what I saw as the failure of the Revolution. Other members scattered, but the MOC was kept alive - "once a Moor, always a Moor". In Baltimore in 1969, the First Epoch was declared completed by The Sultan and a new era of time commenced for the NOMS. Key leaders "took charters of old Temples" to places to which they shifted their residence and operations Much of the work was kept private for careful re-building of the Order.

In India I met (the late) Ganesh Baba who introduced me to Sri Kamanaransan Biswas who initiated me into Tara Tantra in Darjeeling. I made contact with Tibetan Buddsts and various Sufi Orders, especially the Chistiyya in India and the Nimatullahi in Iran 90s). In Teheran, I studied with Henry Corbin and T. Izutsu - both now passed, and Seyyid H Nasr. I also contacted a Persian Branch of the Shadhili order of Egypt and North African origins. A little latter, Sharif Bey met Swami Shree Satchidanada Gurudev, Swami Chitvalasananda Gurumayi, and Amritananda Ma, the Divine Mother from whom he received manta initiation.. He also was initiated into the Naqshbandi and Nimatullahi Sufi Orders. He was a close friend of the German Sufi-poets Hidayatullah Hubsch and Abdullah Wingashauser and spent time with them at Frankfort University. In Pakistan, he was initiated into the Islamic Writers Guild, Idaratul Musanifin and contributed several articles. (Hakim Bey and Sharif Bey were following similar courses though they only met briefly in New York in the 1960s.)

In 1981, I returned to journalism and publishing and political activism in New York. I rallied the Moors and we attracted into membership, an Ismaili friend in Bombay. Jamal Maklin Bey, Thom Metzger (Talib Aziz) El of Rochester, James Koehonline (Ben Ismail) Bey of Chicago (later Seattle), and Jake Robinowitz (Yaqub ibn Rabb) Bey of Providence. In 1986, on the centennial of Noble Drew Ali's birthday. I published a private issue of the *Moorish Science Monitor* for members only, which sparked a series of "runs" through the mid-90s I revived an old program on WBAI, the Moorish Orthodox Radio Crusade". I also began research into the MSTA, which involved correspondence with several MSTA historians. Ben Ismail Bey conducted the work in Chicago while J Irsay (Mahmud Ali) Bey and I undertook a textural analysis of the "Circle 7 Koran", leading to our having an article published in *Gnosis* magazine.



Moorish Science Temple of America

Chapter I of my book "Sacred Drift" reflected our Moorish research. The book was published by City Lights Books and edited by N J Peters El, and R. Sharrard Bey who were brought into the Moorish movement and granted a Temple charter. Noble Drew Ali's portrait is displayed in the bookstore. This book came to the attention of some old-time Moors and led indirectly to the restoration of contact between the MOC and NOMS. Sharif Bey and I met for the first time at the Baltimore gathering and synod where the Moorish League was born with the unification of all New Current Moorish bodies.

Meanwhile, other "coincidences" were revealed. I met Mark Sullivan (Muqaddim El) in NYC in the early 1980s through the magazine "The Storm", and joined his individualist collective, the John Henry Mackay Society, while he joined the MOC. One of Mark's early influences was the famous "anarchist Bishop", Michael Itkin of the "Wandering Bishops" tradition. Our research into this tradition led to take holy orders and founded the Circle of the Free Spirit. In a few years, he was consecrated a Bishop in the apostolic line of Bishop Itkin. Little did we know, all of this time, that Bishop Itkin was the consecrator of Sharif Bey, the Sultan, who founded the Order of the Resurrection in consultation with Grand Sheik Timothy Dingle El, head of the Moorish Resurrection. Bishops Itkin and Crowley were in turn, initiated into the Noble Order as "Els". Further, as Bishops, Sharif Bey, Mark Sullivan El, Bishop Gregory (Ghulam El Fatah), and myself as an OR Abbott. Met in Washington DC to participate in a consecration of a new bishop from New York.

This was the weekend of the great meeting, reunion of all New Current Moors, and OR Synod at the Sultan's residence in Baltimore. The MOC delegates were extremely pleased to have their horizons expanded by the Noble Order / OR, who certainly felt the same about their contacts with the MOC, the Moorish Observatory of Seattle which had a delegate present - W Kiesel (Z. Salim) Bey. Special credit must be given to Fatah El for making the initial contacts between Hakim Bey and Sharif Bey and the NOMS and MOC. A great Accord was reached by the member groups who participated. Upon the suggestion of Mahmud Ali Bey (J Irsay) of NY MOC, the name Moorish League was born to represent the re-flowering of the new Current tradition in its 4th Epoch, as if one opened an old and perfumed volume expecting to find a pressed dried flower, and instead, discovered a living rose. The heavenly scent of the gathering is resurrected (Qiyamat in Arabic). From the lost/found roots, just as Spring seemed to come early to the Abode of Peace in the Masjid of the Forerunner, and now "aroma rays" (as Charles. Fourier called them) will be beamed as living light to the whole Moorish movement, as the perfume that was loved by Prophet Muhammad among the things of this world, as subtle as attar penetrating as musk, seven roses in a ring, seven eyes of Allah - the incense of the words of Noble Drew Ali - Love, Truth, Peace, Freedom, and Justice. Wasalaam.

THE MOORISH ORTHODOX CHURCH
Alexandria Temple, Karaite Rite. See of Baltimore

THE BLACK FLAG

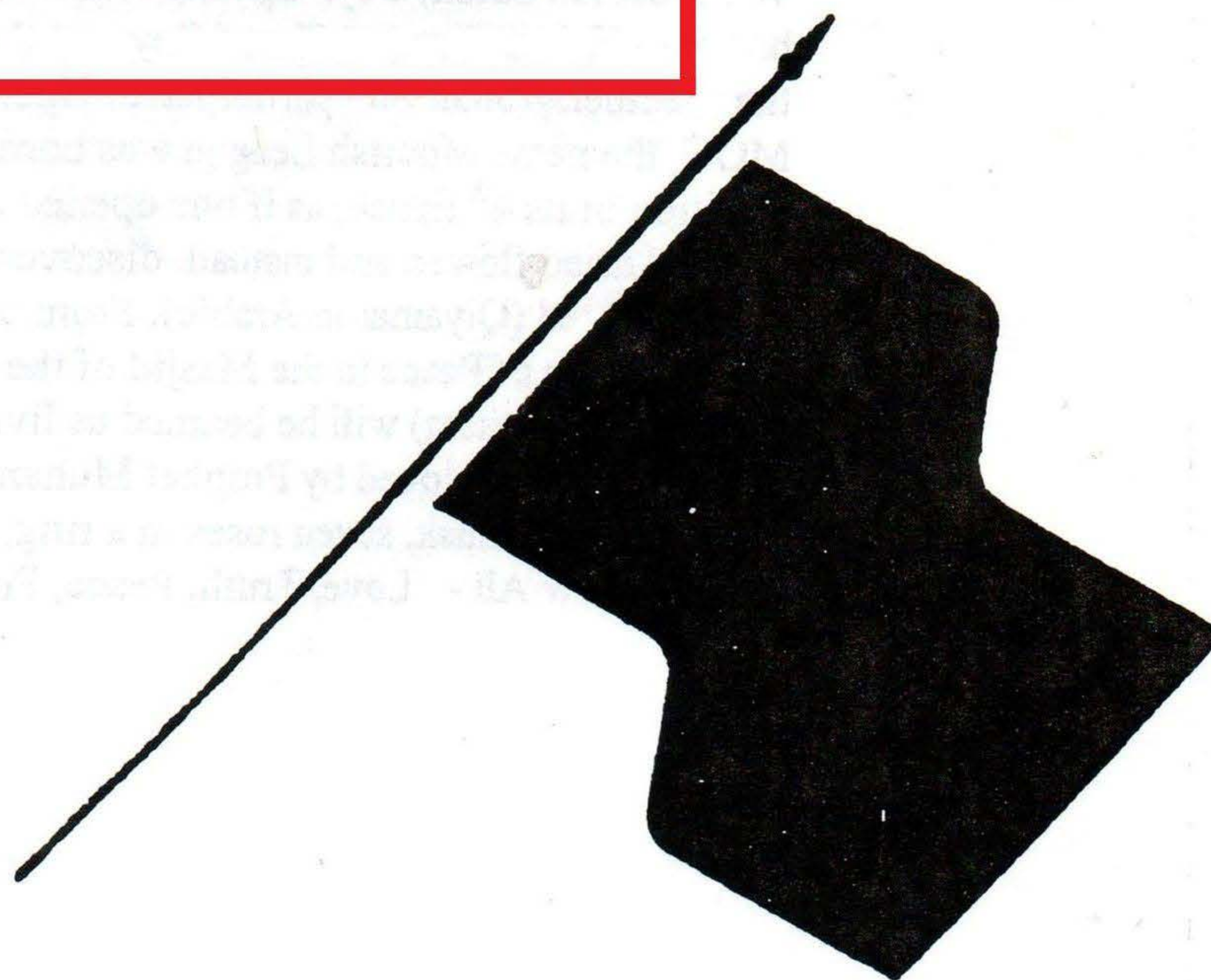
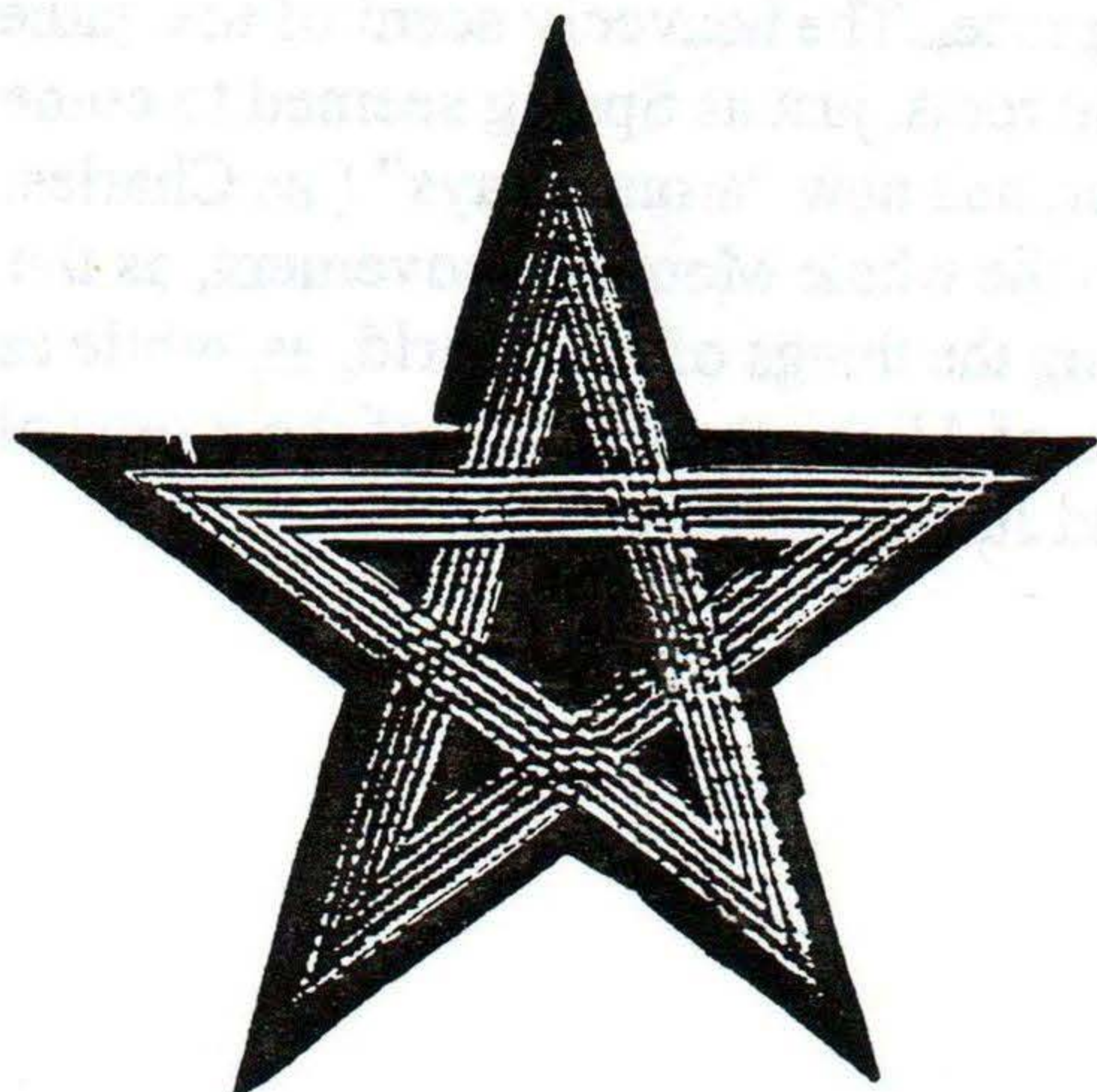
The color Black, though not correctly used as a reference to human beings, has been used for centuries as a sign of mourning and as symbolic of resolve, determination, and strength. It is a color by which our Church is clarified and defined.

The Prophet of Islam carried the Black Flag as his war flag in the defense of Islam. Blacks turbans were a part of the uniform. In the Moorish Science tradition, the Black Fez was first awarded to the Nazarene. Ira Johnson Bey, and again it was awarded to the Sultan of the Noble Order, Sharif Ali Bey, when he was made the Grand Inspector of the Moorish Science Temple and the Resurrection.

For anarchists, the Black Flag epitomizes their unique revolutionary philosophical and political perspective. It signifies negation of all petty national banners and the unity of mankind.

For us, a most fascinating connection is with the monastery of Esphigmenou on Mt. Athos. The monks are members of a schismatic church that broke communion with the Greek Orthodox Church when the Archbishop of Constantinople acknowledged the head of the See of St. Peter in Rome as "first among equals." From this only monastic republic in the world, the Black Flag flies from the monastery tower. A sign is posted on the wall which proclaims - "Orthodoxy or Death".

ΟΡΘΟΔΟΞΙΑ Η ΘΑΝΑΤΟΣ





NOBLE ORDER TEMPLES OF MOORISH SCIENCE

NOTICE

⑦ Adept Examinations ⑦

On the Divine Premise, that in order to qualify as a professional in the ANNA, you have to be certified by learning and by passing an examination. Therefore, in the present, 4th Epoch, some are hereby certified through life experience and demonstrations, and/or by true, productive, and faithful service in the Moorish movement, to the appropriate Adept Chamber degree. ALL members of the Moorish League who hold the minimum rank of RAIS or higher, may apply for the 1st Examination to qualify as RAIS. Those holding higher ranks may then apply in succession for exam up to their present ranks, to include a timed project. Each exam will be a demonstration of broader knowledge and progressively longer and more complex and longer.

Moorish Science Temple Tract. The degree of QAID examination will qualify a member who has met the MSTA requirements, to be eligible to be made a SHEIK or SHEIKESS, the initiation for which, must be attended in person to be conducted by a Grand Sheik, or his authorized Deputy as arranged by the Order.

The Regents of the Moorish League are hereby qualified and accepted with the rank of Adept Magi (Aqid) and the Vice-Regents and Secretary as Adept-Major (Qaid) as of the holy date of 22 February 2000. They are eligible for examination to advance at the next highest level.

The following members are eligible to take BOTH the Rais and Raid exams simultaneously with only one project, based upon their experience:

Rahman El, Momin Bey, Hassan Bey, Arif Hussein Bey, Mahmud Ali Bey, Connie Hammal Ali El, Farida Bey, Nuruddin El, Omar El, Ben Ismail Bey, Talib Aziz El, Kwame Bey, B Bashir Bey, Basir Bey, Raqib Bey, Tajuddin El, Amma Rachel Yaqubi El, and M Bashir Bey.

Exams must be requested by letter or e-mail to the Sultan c/o the National Secretary Osman El Malik Khan, PO Box 40307, Albuquerque NM 87196,





THE MOORS' STORE

A Bey Brothers Company, PO Box 18637, Baltimore MD 21216

List Effective January 8, 1998

	<i>COST</i>	<i>NO.</i>	<i>TOTAL</i>
<u><i>Moorish League Supplies</i></u>			
1. ML Star, Gold Bullion, 3" for fez or vest	7.		
2. ML Star, Gold Bullion, 8" for banner or back-patch	21.		
3. Winged Heart emblem, bullion	7.		
4. Winged Hear, Large design, bullion	14.		
5. Bullion Crest, Order of the Resurrection	14.		
6. Black Star metal pin w/ enamel background	5.		
<u><i>Moorish Health Products by Noble Drew Ali</i></u>			
7. Moorish Antiseptic Bath Compound	4.		
8. Moorish Mineral & Healing Oil	8.		
9. Moorish Tea - Body Builder & Blood Purifier	4.		
<u><i>Moorish Science Temple Supplies</i></u>			
10. Holy Koran of the MST of A	7.		
11. Membership Kit (Constitution, Koran Questions, MA Button, Card, Dues)	14.		
12. Moorish Sheik's Emblem, gold plate scimitar & star	10.		
13. Moorish Adept Chamber bullion pendant	21.		
14. Moorish Flag Decal	2.		
15. US Flag Decal - matching	2.		
16. Car Oval Decal w/ "MA", Moorish Flags	3.		
17. Moorish & American Crossed Flags pin, gold-plate	7.		
<u><i>Photographs 5x7</i></u>			
18. Noble Drew Ali seated	9.		
19. Noble Drew Ali, standing	9.		
20. Sharif Ali Bey, 7 th anniversary of Noble Order	4.		

CUSTOM ORDERS - send size, color, etc.:

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NOBLE ORDER TEMPLES OF MOORISH SCIENCE

	*Adept Chamber:	Gem:	Color:	Virtue:
<i>Amir</i>	Adept Grand Master	Amethyst	Purple	Noble
<i>Amin</i>	Adept Heirophant	Sapphire	Indigo	Wise
<i>Zaim</i>	Adept Master	Lapis	Royal Blue	Steadfast
<i>Amid</i>	Adept Wizard	Turquoise	Turquoise	Truthful
<i>Aqid</i>	Adept Magi	Emerald	Green	Courageous
<i>Qaim</i>	Adept Marshal	Garnet	Crimson	Charitable
<i>Qaid</i>	Adept-Major	Ruby	Scarlet	Faithful
<i>Raid</i>	Adept	Topaz	Orange	Just
<i>Rais</i>	Adept-Minor	Amber	Gold	Sincere
<i>Nazim</i>	Novice	Citrine	Yellow	Amicable
<i>Mulazim</i>	Novice-Minor	Pearl	Gray	Loyal
<i>Muntazim</i>	Aspirant	Onyx	Black	Silent

* indicates which Adept Chamber level the rank holder is ELIGIBLE for, when selected and duly initiated..

The Adept Chamber of the MSTA was established by Noble Drew Ali and consisted of seven degrees about each of which, there exists a written "chapter", known only to the members thereof. The functions of the Adept Chambers, which were under the charge of "Executive Rulers" operating under the Grand Sheik (head) of a MS Temple, were to create Sheiks by utilizing a 10 part Ritual. Shieks received a nationality card filled out in red ink and had a particular sign and received esoteric knowledge. The Sheiks were said to comprise the "Third Heaven". The Sultan of the NOTMS and Founder C Silver (Salim) Bey were made Sheiks. Shieks also were required to attend "Adept Meetings" in addition to the open regular Temple meetings, and may have at some Temples, convey educational instructions for the benefit of all. A Moorish Teachers College was established at Newark NJ (Temple No. 10) and graduates were appointed Teachers, of which the Sultan was one.

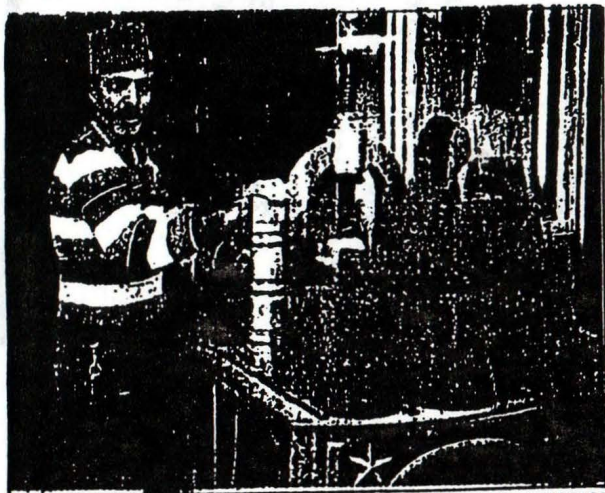
Zaim Hakim Bey used the title Adept "3rd Paradise" for the governing body of the Moorish Orthodox Church. The NOTMS described the four arcs of the Circle Seven as the Four Heavens in that system of 36 (360) degrees.

That brimless hat signified style

■ **FEZ:** In such countries as Morocco, Turkey, Syria and Egypt, the turbush has had a colorful political past, favored by king and commoner and then banned by governments. Only two makers remain in Cairo.

By Ann LoLordo
SUN FOREIGN STAFF

CAIRO, Egypt — In a dusty storefront on the Street of the Tentmakers, Muhammad al Tarabishi un-snaps the locks on a worn leather hatbox. He lifts the cover to reveal a flat-topped cone of maroon felt. The turbush, or fez, worn by his grandfather who opened this shop a century ago, is more



Family business: Ramadan Ibrahim, an employee in Muhammad al Tarabishi's Cairo shop, checks a fez display.

than an heirloom.

It is a relic of a bygone age, a cultural icon with a colorful political past. Once favored by pashas and policemen, this brimless hat with the black silk tassel commanded respect for its wearer. From Morocco to Turkey, Syria to Egypt, it signified style.

Then, the politicians got involved. The turbush symbolized oppression; it became a mark of an "uncivilized" man. Outlawed in Turkey and later Egypt, the turbush lost out to the brimmed hat. And the fez makers lost most of their clientele.

But Tarabishi, whose last name means turbush maker, kept the family business. The shop remains one of only two fez makers in this teeming city.

Wedge between an Egyptian sweet shop and a dry goods store on one of the serpentine [See Fez, 23A]

[Fez, from Page 1A]

streets in Cairo's marketplace, the store bears the name of Tarabishi's father in cursive Arabic script above the door. Haj Ahmed Muhammad Ahmed. A portrait of his grandfather hangs over the small desk where Tarabishi sits.

"When you put a turbush on your head, it means you respect yourself and others," says Tarabishi, a modest man with a small mustache.

The origin of the fez is disputed. One historian, Jeremy Seal, says the hat originated in Turkey where the Sultan Mahmud II sought to replace the cloth turban with a modern headpiece. The fez bore no brim to enable good Muslims to press their heads to the ground in prayer, according to Seal's "A Fez of the Heart," a history of the hat.

Others say the hat got its name from the city in Morocco from which the red-berry dye originates.

Robert Sole, author of a novel entitled "Le Tarbouche," distinguishes between the turbush (its English name) and the fez. He says the turbush arrived in Egypt in the 10th century.

Regardless of its origins, the turbush once was favored by king and countryman alike. In Cairo's heyday as the cultural center of the Arab world, the king of Morocco's father paid gold for his turbush at the Tarabishi family shop. Military officers, clerics, Egyptian gentlemen, even young school boys, also wore the turbush. The well-dressed gentleman would keep one turbush on a stand beside the front door of his home and six others in his bedroom, says Tarabishi.

The deep maroon color signified a nobleman. The softer red was worn by the common man, says Tarabishi. Police donned a black version, accented with a red stripe down the front.

Egyptians wore the fez three decades after the father of modern-day Turkey, Kemal Ataturk, outlawed them in 1925. Sporting a crisp Panama hat, Ataturk declared that his countrymen would wear civilized garb, including "a cover with a brim for our heads." The ban ignited riots in some areas of Turkey. Several Turks were hanged for refusing to shelve the fez, according to "The Fez of the Heart."

In Egypt, men continued to wear the fez until 1958, when it was

banned by Egyptian President Gamal Abdel Nasser, the leader of the revolution against the monarchy. At the time, Tarabishi had 26 branches.

Most Americans know the fez only as the cap of Shriners on parade. But in the Middle East today, the turbush adorns the brows of sheiks and religious students. Tarabishi's shop caters mostly to this clientele, which hail from al-Azhar, the oldest Islamic university in Cairo. Film studios also have ordered fezzes from the store.

The customers and occasions for the fez may have changed, but Tarabishi's two fez makers craft the hats as his father and grandfather did.

A hulking brass, kerosene-fired oven sits in the doorway to the shop. The oven heats the brass molds from which the mduroon felt takes its shape. The molds come in 160 sizes, small enough to fit the head of a 2-year-old.

The felt is pressed and then glued to a straw base covered in silk. A leather band is hand-sewn inside the rim of the hat. Tarabishi says the hat comes in six different styles. The Ottoman version is short and conical; the Egyptian more cylindrical; the Moroccan is shorter than the rest; and the Azar, the style worn by religious clerics, has a crease on top and is worn with a white scarf wrapped around it.

Ahmed Abd el Rheman sits beside Tarabishi's desk, waiting for the turbush he has ordered to be finished. It usually takes an hour and a half to make a hat.

Rheman, 25, has brought his own material to the shop. He has ordered an Azar for his father who is a sheik. The hat costs 15 Egyptian pounds, about \$5.

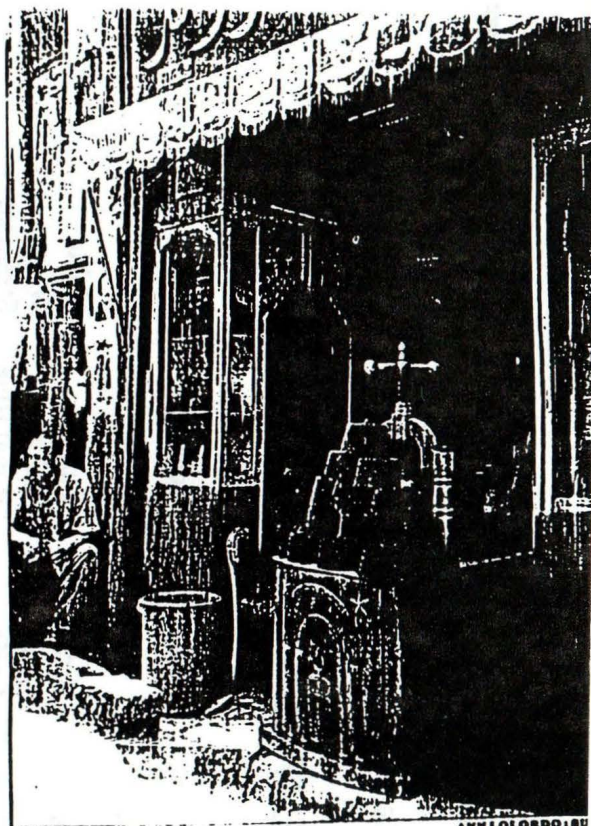
"This material lasts not less than six to 10 years," explains Tarabishi, showing Rheman's hat to a visitor. "You can wash it and turn it inside out."

Tarabishi learned the craft of turbush-making beside his father. As a young boy, he visited the shop most Fridays and helped serve customers.

The shop seems stuck in time. The glass cases are clouded with dust. Two signs from the days of Tarabishi's father explain the cost of doing business: "CASH MONEY" and "FIXED PRICE."

The foot pedal on the old Singer sewing machine has been replaced with a small motor, but its cast-iron body is the same.

"I keep everything old here,"



Storefront: Haj Ahmed Muhammad Ahmed, Muhammad al Tarabishi's fez-making shop, is on the Street of Tentmakers in Cairo.

says Tarabishi, showing off his grandfather's turbush and its hand-made leather hatbox. "You see the difference in the straw."

Tarabishi, 40, a mechanical engineer, says the shop sells 10 to 15 hats a month. The business earns enough to pay his two employees. Many people ask to work in the shop, he says. But he has refused them because "there is no future" in the business.

An Islamic politician in Egypt tried a couple years ago to make the fez the national hat of Egypt. Ahmed al-Sabani, who sports a fez, wanted to put the issue before the Egyptian voters. It never happened.

The family business won't last beyond Tarabishi.

"I cannot sell this shop," says Tarabishi. "I just close it. I will keep it until I'm fed up or I'm too tired. Maybe another 10 years."

And then, there will be only one turbush-maker in Cairo.

FEZ

*The Fourth Epoch
First Synod of the Moorish League
Dar as-Salaam, Baltimore
Feb. 24-25, 1996*

بِسْمِ اللَّهِ

Lost-Found Branches Unite After 30 Years in Love, Truth, Freedom, Justice, and Beauty.

In the name of Allah, the Merciful, the Mercy Giving.

In the name of all of the 124,000 prophets, Muhammad (ﷺ), Jesus, Buddha, Confucius, Noble Drew Ali, etc.

On Feb. 24-25, 1996 the following groups and orders assembled in conclave at the masjid of the Forerunner and gracious home of Rafi Sharif Bey in Baltimore: The Order of the Resurrection, the Noble Order of Moorish Sufis (Nazarene Grand Temple # 1 and Laamas Bramas temple #6), Taha Temple #2 of Manhattan of the Moorish Orthodox Church, the Moorish Observatory of Seattle (M.O.C.), and the Circle of the Free Spirit (Friends Catholic Community Church) of New York. Some old-time members had not seen each other for 20 or 30 years, or had never met each other. Many new members were present at this first celebration of the renewal of our Moorish Movement in the Fourth Epoch, which has already begun the in-gathering of the scattered orders, as well as many new conversions, thus truly uniting the lost and found.

To symbolize this new era, it was decided by unanimous consensus to inaugurate THE MOORISH LEAGUE as a co-ordinating body for all Moorish bodies of the New Current. All existing temples and lodges of the N.O.M.S. and M.O.C. are included. Moreover, all branches of the N.O.M.S. are now entitled to consider themselves as branches of the M.O.C., and all branches of the M.O.C. are also entitled to consider themselves branches of the N.O.M.S., if they so desire. The purpose of the League will be to issue Passports, serve as an information network, and occasionally publish material of interest to the movement as a whole. The emblem of the League (for flags and fezzes) will be a special gold Moorish Star [see illustration] on a black background. The League is meant to embrace all Moorish groups no matter what their teachings, doctrine, form of order, etc. — provided of course that they are genuine branches of the tree — and the League hopes to have contact with all old groups who may have lost touch, as well as new groups forming in the Moorish current.

The Order of the Resurrection played an important role in the re-uniting of all groups at the Synod, since it is in fact and history the origin of the spiritual link which connects them. Founded in 1964 by Sharif and Foster, the O.R. brought together the Apostolic/Autocephalous (Old Catholic, Syrian Orthodox) Movement and the Moorish Movement (represented by the N.O.M.S., which was then called the Noble Order of Mystic Sufis) into one "Moorish Orthodox" organization. Elements of this current formed the Moorish Orthodox Church in New York, in 1965. Now it should be stressed that the M.O.C. developed without any organizational links to

AFTER THIS MOVING, INSPIRATIONAL
TALK ABOUT THE IMPRESSIVE
RIGHTS OF WOMEN IN ISLAM,
I WILL ASK THE SISTERS IN
THE AUDIENCE TO QUIETLY
LEAVE OUT THE BACK DOOR
WHILE THE REST OF US
CONDUCT SERIOUS BUSINESS...



Khalila Bey



Unlike at most "Islamic Centers", Moorish Sisters
have enjoyed full equality since the inception of the
movement. Can you find the sisters in this cartoon?

Ask KHALILA BEY, at right
Rais, Noble Order Temple No. 41

the O.R. or the N.O.M.S. and in fact remained largely unaware of their existence. Contact was lost between the various groups and individuals, who followed their own trajectories, scattered across the globe from California to India. In 1995 when the N.O.M.S. and M.O.C. re-established contact after so long, it seemed, important to re-vivify the Order of the Resurrection to mark our reunion on the spiritual plane. The O.R. therefore served as the liturgical basis for the activities of the Synod and the founding of the Moorish League.

Details of the Synod's activities:

First, on Saturday afternoon, all Synod delegates went to Washington, D.C. for the consecration of Bishop Richard Stanuikynas of the Evangelical Catholic Communion. Bishops at the consecration included Sharif Bey of the O.R., Mark Aelred Sullivan of the F.C.C. and M.O.C., and Bishop Mar Mari Marcia Herndon of the Evangelical Catholic Communion (Principal Consecrator) — all of whom are united in the apostolic line of the late Bishop Michael Itkin. Presiding Bishop was Carl Purvenis-Smith (F.C.C. also in the Itkin line). All clergy attending the Synod participated in the laying-on of hands in the consecration service.

Second, we returned to Baltimore where on Saturday night an initiation ceremony was performed by Sharif and Foster to induct delegates formally into the Order of the Resurrection.

Third, on Sunday morning, a Gnostic Mass according to the rubrics of the Circle of Free Spirit was performed by Bishops Sharif and Sullivan, with Archpriest Gregorious Foster as deacon and Metropolitan P. Lambourn Wilson as Acolyte. During this service, one Exorcist and two Deacons were ordained in the Order of the Resurrection (Marian Sharif, Rev. Paul Yusuf, and Bro. Z. Salim Bey).

To symbolize the Ecumenical spirituality of the O.R., a reading from Isaiah was presented by Bro. Mahmud Irsay, and the Fatihah was recited by Bro. Arif Hussein Potter, while a ghazal of Rumi was also recited by Wilson Bey, all of the New York M.O.C., and the new deacons read from the Gospel of Thomas. Also in attendance were: Athena Gogos, Richard Hood, Lucinda Detwiler and Anya Sharif (representing Moorish Youth). After the service an excellent curry and rice was served and enjoyed, whereupon the Synod was recessed and delegates departed.

Synod Updates:

The editors of the various editions of the Moorish Science Monitor were greeted and confirmed as the voice of the movement. The Proceedings of the Synod will appear in Metzger's Rochester N.Y. Ziggurat Lodge edition of the M.S.M. and perhaps on the W.W.W. Page of the Seattle Observatory.

The Seattle Lodge under the guidance of J. Koehnlne Bey (represented at the Synod by Z. Selim Bey) was greeted and acclaimed as the largest and most active new Lodge in the movement. They have undertaken the launching of many functions of our new Moorish League, including the production of beautiful passports.

JAMAL KWAME BEY



JAMAL KWAME BEY

*Qaid, Noble Order Temple No. 18 commanding
the Moorish Marines on Starbase Tarawa
(24th century) see Starbase patch with
Circle 7 design.*



Bro. Foster and Athena announced their future plans to move to Greece, and it was agreed to charge them with a Moorish Mission to the Seven Churches of Asia, as well as the formation of a Greek/Asia Minor Lodge.

Discussions were held regarding future functions of the O.R., a.k.a. Moorish Order of Greenfriars. As an order of communion and ecumenical activity it has a "diplomatic" aspect, so that the possibility of a "chivalric" function appealed to many delegates. As a quasi-monastic order, it could assume aspects both of service and of contemplation or retreat. Unfortunately the agenda didn't leave enough time to discuss this deeply. It was decided to form research projects on monastic and chivalric orders.

The Moorish Orthodox Church (Celtic Rite) of Dublin was greeted as the very latest addition to the "Moorish Empire." Noble Drew Ali the Prophet had a special interest in Ireland. Last Summer Solstice a founding ceremony was held at Slane, Co. Meath, near the megaliths of the Brugh na-Boyne, during an all-night vigil. Bro. Gordon Campbell presides over the Lodge; Chevalier J. Rabinowitz serves as permanent Moorish Missionary; Wilson Bey issued the Charter as a lodge of the M.O.C. — N.Y.

Several delegates were inducted into the I.W.W. — the "One Big Union" of anarcho-syndicalism — by Bro. Sherif, who is a permanent Delegate of the Union. (Wilson and Sullivan are already members of the N.Y. Arts Branch Local.) This, plus the adoption of the black flag and star as the emblem of the Lodge, should make our politics pretty clear!

The agenda also left no time for a formal discussion of a project dear to the hearts of two convenors of the Synod, Sherif and Wilson: — i.e., the introduction of an "Ismaili" current into the Moorish Movement. Our martyred brother Walid al-Taha (founder of Temple #2) introduced us to the Ismaili "gnosis", the "Assassins", etc. A subject for research should be the line of the last Orthodox Fatimid Caliphs of Egypt, the Hafeziyya. The possibility of a Moorish Orthodox Fatimid Order should be discussed.

Finally, all delegates unite in thanking Sharif Bey and Maria and all the local Moors for splendid hospitality. Amazingly everything went off without a single hitch, but this "miracle" was due to good planning and fraternal/soroal warmth — not luck!

Alhandulillah! And Peace
The Secretariat of
the Synod



RAQIB-BEY (Herbert Hillary Booker 2nd, Artist)

Officer of the Sultan's Moorish Royal Guard (Early uniform design)

THE MOORISH LEAGUE

a world-wide alliance of all New Current Moors

A SUMMARY OF LEAGUE POLICY AND PENDING AREAS FOR CONSIDERATION - 28 FEB 2000

1. The organization of a new Moorish Science Temple (MSTA) for benefit of the ML members who wish to join and participate. Possibilities: a) the defunct charter for Temple 19 in Baltimore, set up in 1929, could be revived and membership open to all on an international basis. The Grand Sheik could establish an Adept Chamber and create new Sheiks, and perform all aspects of the MSTA. b) arrangement are pending discussion with Temple 13 in Baltimore, which has the legal charter (of the Givens El succession) and was the Temple that authorized and supported the Noble Order in 1957. The same objectives would be sought.

2. Order of the Resurrection remains as a separate activity for interested members. New participants have been attracted and will participate in a Synod in the 1st quarter of 2000 to renew and re-structure the organization along the same mystical lines of the original NOMS to demonstrate within the one general holy apostolic church, as an independent order. The OR played an important role in uniting all bodies to form the League. It is also has the role of inter communal and interfaith work. There are presently four authentic Bishops and an Abbott as members of the OR, all of whom have active roles in the League. An interesting coincidence - one of many - is that both Hakim Bey and Sharif Bey received a "protestant episcopate" from the Universal Life Church. The Rule of St Benedict has been used for a model, but it has been suggested to investigate the Carmelite Rule as it is a pre-Christian order founded by Elijah. Affection is always expressed for St Francis who was given permission to travel freely in Muslim lands.

3. There is a recognition that while having created an elaborate recognition structure, in the anti-tradition of paradox and humor, the Regents are a steering committee to coordinate, disseminate information, conduct research, initiate at the broader level, and advise, every local Temple and Lodge is free to develop its particular interests and activities.

4. While the Noble Order Temples of Moorish Science and the Moorish Orthodox Church remain autonomous entities, it is recognized that both spring from a common source, both are aspects of the New Current, and both are united in the Moorish League. Also, most members belong to both and as such are League members as well. One Regent represents each organization, at present their founders, and a 3rd (Fatah El) is charged to provide an objective party representing unity, having been a long time member of both groups.

5. The format of Provinces and local Temples of the NOTMS is in place for the Moorish League, and every Temple may apply directly to Hakim Bey of the MOC for a Lodge Charter of the MOC as well. Since the League founding in 1966, it appears as though all parties in all

In Prince George

Moor Colony Flourishes

By Thomas Howard

Times-Dispatch News Bureau

PRINCE GEORGE, Dec. 22—

Deep in the heart of Prince George's woodland country is a community where the greeting is "Islam" and the parting is "peace."

The men wear the fez and the children wear turbans. Over the doorways and windows of homes and buildings are the symbols of their Moslem faith—the star and crescent and the "circle seven."

It is the Moorish Science colony, the only one in the South, and home for 25 families of Moors.

F. Nelson Bey, founder of the colony, is the grand governor and secular head of the settlement. "Some people call me the 'supervisor,'" he said.

The 80 persons who live on the 200 acres owned by the colony term themselves Moors by virtue of descent from North African Moabite tribes brought to America as slaves in the 18th and 19th centuries.

Although their religion is that of Mohammed, the Moorish Science Temple of America makes Chicago its mecca, where the order was founded in 1913 by their late prophet, Drew Ali.

Bey, a North Carolinian and a graduate of North Carolina Agricultural and Technical College, joined the movement in 1927 in Detroit. He was sent to Prince George county in 1939 as a missionary and the and three others cleared the 200 acres of dense woodland purchased by the Chicago group.

"We found the people in the area curious but receptive," said Bey. Gradually a few persons joined the colony and it has developed slowly but steadily since. Some try it and move on, but others come and stay. Bey said no evangelizing is undertaken. A person is free to join and just as free to leave.

There are 28 buildings owned by the colony, nearly all of them residences. Most are small and some crudely built, but

others are masonry. Property is owned communally, but Bey said "a man builds his own home with the help of the colony and lives in it as long as he wants."

The temple, the community meeting hall, and several of the dwellings are of Moroccan architecture—with square, flat roof, and jutting roof timbers. The temple is the center of the colony. The settlement also owns a garage and store.

Most of the males are away during the day, as farm or factory workers. "Friday is the Moslem's holy day all over the world," said Bey. "But we have to live with the customs of America, so we work on Friday." The weekly temple service is held each Friday evening, conducted by the grand sheik, the colony's spiritual head.

Fundamentally the religion is the same as the eastern Islamism, said Bey. "But we have to modify it to meet the circumstances." The faith as established by Drew Ali follows a modified version of the Koran. Bey explained they believe Jesus was one of the holy prophets and his instruction is a fundamental part of their doctrine. Jesus, Mohammed, Buddha and Confucious were all the same reincarnated spirit, born and chosen by plan by "the great God of the universe, Allah," said Bey.

All families have either Bey or El as the surname. "They are the names of the Moabite tribes from whom we are descended," explained Bey. A newcomer arbitrarily selects either tribal name.

The colony celebrates two holidays, January 8, the birthday of Drew Ali, and September 17, the birth of supreme counsel C. Kirkman Bey. Pilgrimages are made to the Chicago temple.

Bey's own philosophical guidance has done much to make a place in Prince George for the colony. As an organized group, the members have been called on to help fight forest fires, get crops in or lend a helping hand wherever needed.

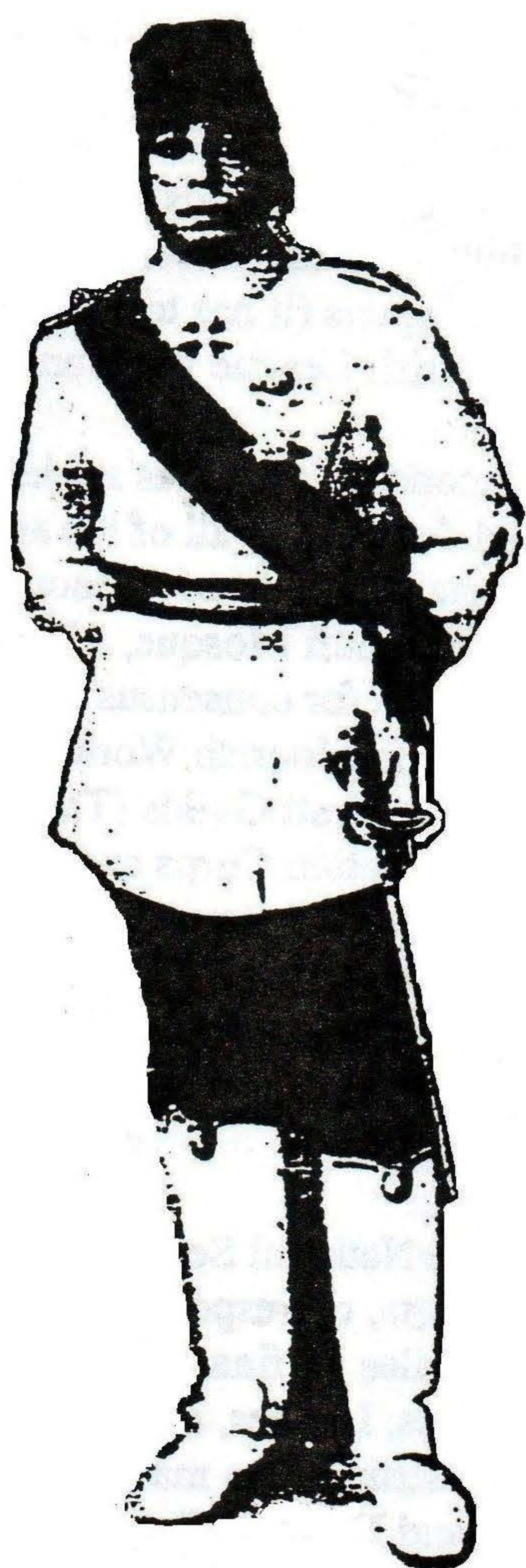
Bey said his instruction from Chicago when he first came down was simple. "Make friends at all costs, and once you have made friendships, hold them.



—Staff Photo

F. Nelson Bey, Founder of Moorish Colony
Prince George Colony Is Only One in the South

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Abdul Aziz
Sultan of Morocco

bodies have come to know each other and are increasingly working cooperatively as the League. Expansion is steady and continuous.

6. Finance. No dues or fees have ever been taken up by New Current bodies, except to cover the costs of an event or activity. A new Passport has been printed and Monitors have been published. It appears as though only a few members have personally undertake the financing of all aspects over the past forty years. Under *consideration* is the preparation of a League application and request for a fixed annual dues, as a fair and necessary policy. A Moor Store list of supplies is also available, but has yielded no income for the League. All registered members are invited to forward their opinions and suggestions, directly, or through their Governors, and same will be included in all future deliberations on matters so addressed.

7. The suggestion of a chivalric order has been made a few times. No content has been submitted for the project, but Sharif Bey was Grand Knight Commander of such an order, now defunct, and has the system of awards, etc. available. Raqib Bey is an expert heraldic designer. This could be useful for making honorary awards to esteemed persons who have excelled in the Moorish Arts and Science and humanitarian service, (but are not necessarily members). This could be useful for fund raising banquets (it has to come from somewhere!) and public relations, and would be established as a Moorish League function w/o reference to any other body.

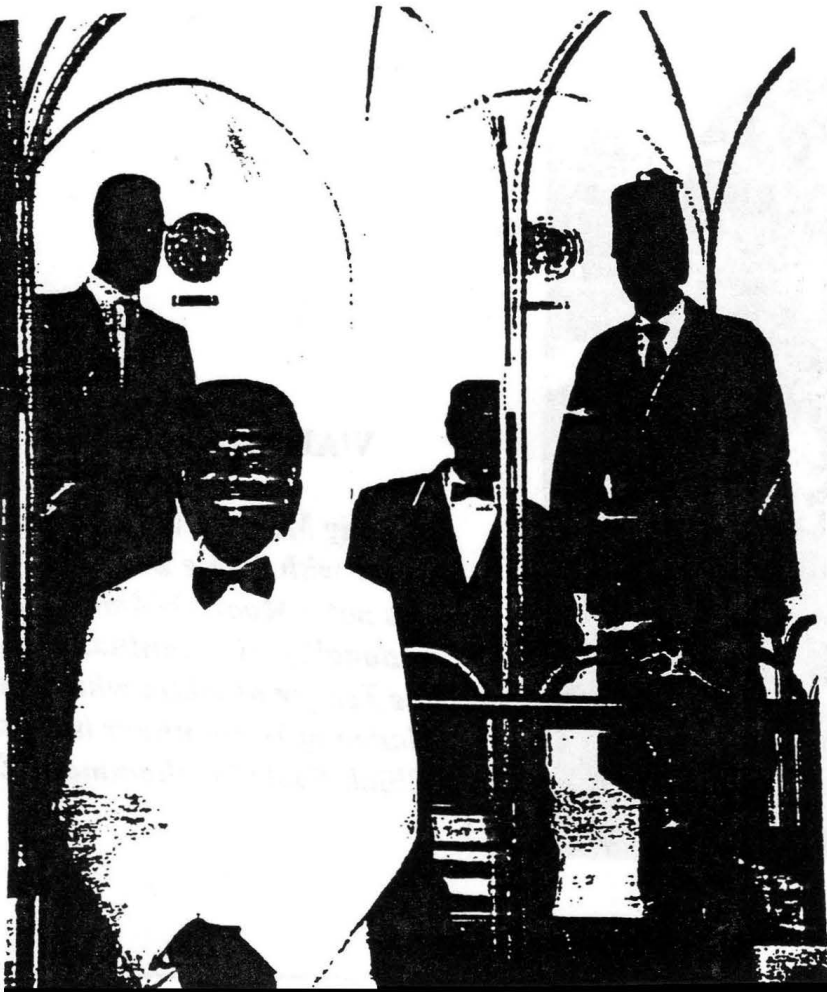
8. All other suggested secondary activities are held on hold in order to fully focus on building the League together and developing all of the agreed upon projects to date. Some previously mentioned were the establishment of a Moorish National Guard (replaced by the Moorish Salvation Navy), a Moorish Sufi Mosque, a Royal Moorish Karaite Sanhedrin, Moorish Security (a facilitator service for consensus building and conflict resolution (to be a department of the MS Navy), Moorish World Union (which instead took the name Moorish League), Moorish Vocation/Craft Guilds (Temples and Lodges may specialize in these areas instead), a revitalized Transportation Corps and/or Motorcycle Club, and the Moorish Departments of Vital Statistic and Judicial Review (in connection with the MST.A.) Temples may also specialize in research and prepare Monitor articles on any of the saints or systems encountered in the Circle Seven. Other ideas for future development may include the Moorish Common Market as a cooperative mutual aid society and supply warehouse (now initiated as the Moor Store).

9. The office of the League National Secretary is established by Osman El Malik Khan in New Mexico who issues Passports, correspondence to Temples, maintains and builds the Moorish Library of Congress, handles all financial accounts, and maintains an up-to-date and confidential Registry of all Temples, Lodges, and members (700+ on 01/00) by 4-digit ID numbers. Each of the Regents is setting up a masjid/abbey in their physical location. The 3 Regents, 4 Vice-Regents, and National Secretary form the new High Council for the League, and is supported by the NOTMS Board of Governors. The Moorish Oratory headed by Hakim Bey al-Dabir, is an easy one for us. Governors should make lists of speakers and topics, missionaries and performers. We aim to transfer the old Moorish NATO (No Action! Talk Only!) Into a useful service. The Europa Culture Institute of the Moorish League are those writers and researchers specializing in European Studies from a Moorish perspective..

THE HADITH - THE ACTS AND SAYINGS OF PROPHET MUHAMMAD,
IS A GREAT SOURCE OF KNOWLEDGE AND
GUIDANCE. THIS HADITH IS A FAVORITE OF THE SULTAN.

THE PROPHET OF ALLAH SAID:

*Knowledge of God is my Capital,
Reason is the root of my Faith,
Love is my Foundation,
Enthusiasm is my horse,
Remembrance of God is my Friend,
Firmness is my Treasurer.
Sorrow is my Companion,
Science is my Weapon.
Patience is my Mantle,
Contentment is my Booty,
Poverty is my Pride,
Devotion is my Art,
Conviction is my Power,
Truth is my Redeemer,
Obedience is my Sufficiency,
Struggle is my Manner, and
My Pleasure is in my Prayer.*



R OWENS (MOMIN) BEY

*Qaid, Vidyapati Temple No. 4 and
a Director, MSTA No. 13. Shown
with figure of Noble Drew Ali at
"Blacks on Wax" museum while
candidate for City Council.*

ON THE RESURRECTION THEME

The "Resurrection" is equivalent to the central objective of the entire Moorish movement - the uplifting of fallen humanity. The MSTA Grand Shiek, Timothy Dingle El, who most directly supported the Noble Order from its inception, is the founder of the MSTA Resurrection, the 2nd Heaven. Many of the early Noble Moors were members.

In the 4th Epoch, the Resurrection garbed in various religious-ethnic regalia will be manifest as follows by the Moorish League as follows:

- 1) in connection with the Muslim Ismaili understanding, as the Qiyamat, to be developed and managed by the Moorish Orthodox Church;
- 2) as a universal esoteric Catholic order (of the Resurrection) by the OR as an independent affiliated body of the ML;
- 3) as a service organization to assist the needy, resurrecting them to a new life, by the Moorish Salvation Navy;
- 4) with regard to assisting in the Resurrection of and by the MSTA, by the Noble Order Temples of Moorish Science.



WALLACE FARD

an early Moorish Science Temple leader with Noble Drew Ali who was not a Moorish-American by nationality. He eventually set-up the Temple of Islam which became Nation of Islam under his disciple Elijah Poole (Muhammad) El.

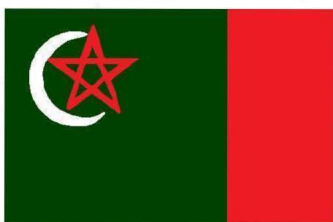
MOORISH SALVATION NAVY

of The Moorish League

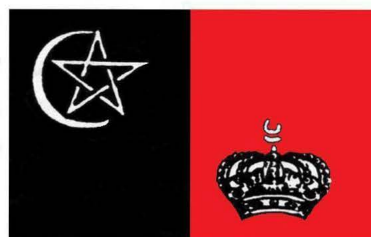
The MSN was established by the Noble Order and submitted to the Moorish League as its world-wide service organization for the upliftment of fallen humanity through various means. The idea was inspired by Qaid Raqib Bey of California, who was connected with an "International Salvation Navy", an alternative to the Christian historic Salvation Army. The ISN operated for a time, at the Pacific ports. The ideas and plans for a Moorish National Guard were incorporated into the MSN, and the Guard idea abandoned.

Every Temple Leader of the League is requested to establish a "Moorish Vessel" or local unit of the MSN in conjunction with their Temple activities. All the vessels in a Province are styled a Squadron. Some information is herein included. The League High Council (Regents and Vice-Regents) form the MSN Admiralty, which has the duty to oversee the following general activities.

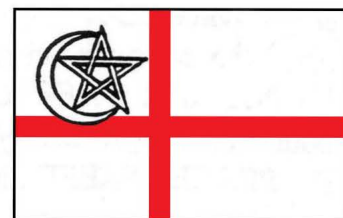
1. The Registration of Moorish Vessels and the anointment and training of Skippers and Officers.
2. The sponsorship of the Sea Scout program for the training of male and female high school youth.
3. The establishment of Moorish Seafarer port centers through which to provide procurement, provisioning, purification, prevention, profusion, produce, and privy services.
4. The availability through Ships Stores, of MSN uniforms. Insignia, regalia, banners, sashes, buttons, brassards, fezzes, medals, MSTA supplies, music, books and authorized awards.
5. The organization of MSN Bands of Music, employing musicians, bards, and troupes of performers to accompany the work of uplifting fallen humanity by Moorish officers in urban and port areas.
6. The support of Temples in the Moorish Tag Day programs, distribution of Eid baskets to the needy, regardless of nationality or religion, and serving as the custodian of financial contributions.
7. The assignment of MSN officers to serve at rivers and lakes and various bodies of water to establish such aquatic training and activities thereat and thereupon as the members may desire. They will initiate recreational cruises and river explorations, and will serve in their respective areas as recruiter and public information officers.
8. The creation of a Moorish Naval Academy at Annapolis for spiritual, national, nautical, and temple/vessel administration, and other training courses and seminars, and to oversee the process of preparation for commissioning and officer development.



Squadrons



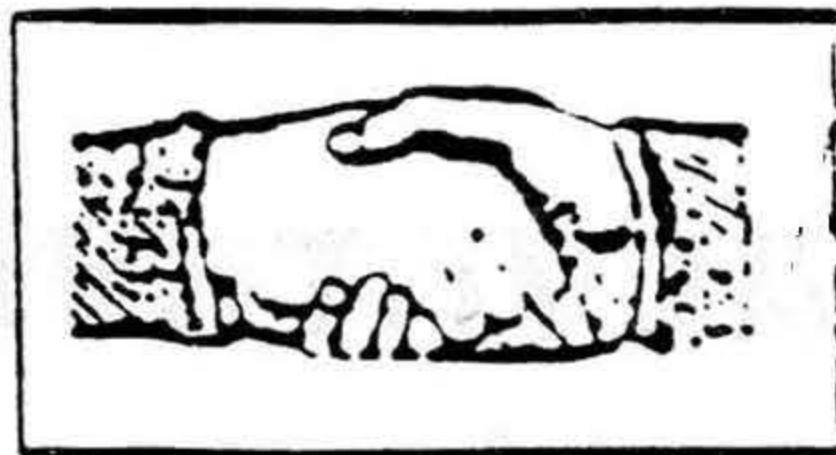
Admiralty



Vessels

ENSIGNS OF THE MOORISH SALVATION NAVY





NOBLE ORDER TEMPLES OF MOORISH SCIENCE

Founded July 7, 1957 at Baltimore, Maryland

CERTIFICATE OF COMMISSION

This is to certify that Herbert Hillary Booker 2nd, is hereby awarded

this *EMANAT* / OFFICERS' COMMISSION and TRUST with the name and rank

QAID RAQIB-BEY

MOORISH SALVATION NAVY

and is duly entrusted with this CHARTER for JOHN the FORERUNNER TEMPLE

and MOORISH VESSEL NO. T20 of the EGYPT (California) PROVINCE

having jurisdiction for TUJUNGA Specialty Illustrator/Draftsman,

and is hereby sworn and charged to represent THE SULTAN of the NOBLE ORDER and GRAND ADMIRAL and superior officers of the MOORISH SALVATION NAVY, the REGENTS of the MOORISH LEAGUE, the MOORISH ORTHODOX CLERGY, and all of the ORDER'S interests and objectives, which do serve to bring about *The Uniting of Asia* in cooperation with all Grand Sheiks of all Moorish Divine and National bodies in North America in accord with the True Teachings of the Founder of the Moorish Science Temple of America, as transmitted in these *last days* by *THE FORERUNNER* of the *NEW CURRENT*. Temple leaders are herein obligated to strive with all means to bring about the *Upliftment of Fallen Humanity* and the *ISHA'AT* / being the Diffusion of LOVE, TRUTH, PEACE, FREEDOM, AND JUSTICE.

*Given Under my Hand and Seal this Eighth Day of January, 1998,
the Festival of the Nativity Of the Great Moorish Prophet. NOBLE DREW ALL..*



Amir SHARIF ALI BEY
Grand Admiral MSN



RACE OR RELIGION?

This European (Bosnian) Muslim typifies those who fought for Hitler in WW II. Himmler, head of the SS, believed in Islam as the ideal *religion* for soldiers. He loved how the men lined up for prayer, as in a military formation, and were led by a single leader. Notice that the German uniform includes a division collar patch with an upraised scimitar (Turkish sword) and a death's head (skull) was worn on the fez. While the Bosnian (Croatian) SS wore a field grey-green fez with the service uniform and the dark red fez for dress, the Albanian SS wore their national white fez. The troops were visited and exhorted by Hajj Amin al-Husseini, Grand Mufti of Jerusalem, who's simple interest was to prevent as many Jews as possible from migrating to Palestine. It must be noted that the Waffen-SS was an international force which also included (Asiatic) Muslims from the Arab lands, Iran, and India. They fought the Communists and their Western allies, who were openly opposed to all religion and aspirations for free nationhood.

NOBLE ORDER TEMPLES OF MOORISH SCIENCE

	Salvation Navy:	Insignia:	* Degrees:	Sign:
<i>Amir</i>	Fleet Admiral	4 stars	34 - 36	Pisces
<i>Amin</i>	Admiral	3 stars	31- 33	Aquarius
<i>Zaim</i>	Vice-Admiral	2 stars	28- 30	Capricorn
<i>Amid</i>	Rear Admiral	1 star	25 -27	Sagittarius
<i>Aqid</i>	Commodore	1 bar 2"	22- 24	Scorpio
<i>Qaim</i>	Captain	4 bars 1/2"	19 -21	Libra
<i>Qaid</i>	Commander	3 bars 1/2"	16-18	Virgo
<i>Raid</i>	Lieutenant-Commarder	2 bars 1/2"	13- 15	Leo
<i>Rais</i>	Lieutenant	1 bar 1/2"	10 - 12	Cancer
<i>Nazin</i>	Sub-Lieutenant	3 bars 1/4"	7 -9	Gemini
<i>Mulazim</i>	Ensign	2 bars 1/4"	4 - 6	Taurus
<i>Muntazim</i>	Aspirant	1 bar 1/4"	1 - 3	Aries

* There are 10 Grades of each degree. Each Grade is a (MeF) mystical exponential factor. The 10 Grades take the degree to the 10th power. i.e.: Degree 7 x Grade 3 (MeF) = v.d. (virtual degree) equivalent to 21 compass degrees, (or fraternal / Masonic) degrees.

Insignia design is incorporated into fez, shoulder boards, sleeve cuff rank, sashes, pennants, and seals, as prescribed by regulations for Temple and Salvation Navy

The official Order sash, indicating rank designated by color, is worn as an emblem of office with all uniforms, regalia, and dress of the Order in all bodies, public and private

The Temple fez is of traditional dark red with black tassel and Noble Order insignia.

The fez of the Moorish Salvation Navy is black, in accord with the manual of Uniform Regulations.

The Moorish League fez is also black, with the League Star affixed. (The black fez may be used for both by changing the insignia using velcro) The Order of the Resurrection fez is white. A green fez may be used for students at Moorish institutes of higher learning.

BILLETS OF THE MOORISH SALVATION NAVY (NOTMS)

*Sash Trim & Fringe /
Sword Knot:*

Head:

1. Chief of Naval Operations	Admiral (Amir)	Gold (metallic)
2. Flag Headquarters:	Vice-Admiral (Zaim)	Gold (metallic)
3. Squadron	Commodore (Naqib Awwal)	Gold & Silver (metallic)
4. Vessel	Captain (Naqib)	Silver (metallic)
For ALL levels:	First Officer (Nazir Awwal)	Yellow
	2 nd - 4 th Officer (Nazir)	Gray
	Warrant Officers	Black

MOORISH SALVATION NAVY

The Admiralty

Honorary Vice-Admirals Posthumous

Zaim SALIM BEY (Charles Silver) Founder; second NOMS member to become a Shiek in the Adept Chamber of the MST^A and 3-Star Heirophant of the SGR; traveled as personal secretary to the Sultan in Baltimore and New York, especially in working with MST^A leaders. As a Founder and member of Temple 1 while a scholar of note at Baltimore City College (high school) went on to organize and lead Temple 3 at St. John's and Washington Colleges (from which he graduated), and set up Temple 5 for New England through professor Gardner Bey whom he initiated at college. Salim Bey was a most intelligent, industrious, and creative leader and writer with world-wide associations.

Zaim WALID EL TAHA (Warren Tartaglia); was initiated by the Sultan in Baltimore and soon became the leader in setting up Orissa Province for New York and New Jersey, for which he was appointed Governor of Orissa. Personally responsible for the chartering of Temples 2, 7, 22, and 23. Poet, jazz musician, visionary, and social activist, Walid El Taha became the legendary leader of the Order among the beat generation on the East Coast. He also took a special interest in the Ismaili Order of Dervishes, the knowledge of which was entrusted to him by the Sultan. He traveled with the Sultan in Orissa and assisted him in Jerusalem Province (Baltimore) as well, serving as a Deacon of the Order of the Resurrection in administering the sacraments to the Noble Moors.

Honorary Commanders Posthumous

Qaid B (BRUCE) LAINE BEY - advanced the Order in South Baltimore and Anne Arundel County serving as head of Temple 18. A dynamic musician, Laine Bey roomed with the Sultan at Staunton Military Academy and was a member of Theta Phi Fraternity. He was reared in Brooklyn, New York previously, and had knowledge of New York street culture and gangs. After school, he led the Midnight Flames band. As Temple 18 was growing in popularity among working class Moors, he suddenly passed out the form while traveling on his motorcycle on behalf of the Order.

Qaid MAHATMA IVAN EL (Keith Thompson) - an early New Jersey member of the Order, Ivan El was most highly regarded throughout Orissa. where he was renown for his spiritual and mystical experiences of the White Light. A master of Yoga, he was able to move his body parts into various forms and was the India Rubber Boy in carnivals. He was a true mystic with a red beard and fiery eyes; always warm, compassionate, and helpful to the Noble Moors.



OH, YES!



Sultan
Sharif-
Bey



Moorish Science Temple of America